JUL 6 1949

The Christian Century

PUBLISHED WEEKLY

A Missionary Theology
By Emil Brunner

Niebuhr's 'Faith and History'
Reviewed by Daniel D. Williams

The Changing Brethren
By Harold E. Fey

July Survey of Books
By Seven Reviewers

JULY 6, 1949

In This Issue

Emil Brunner

is professor of theology at the University of Zurich, Switzerland, and shares with Karl Barth the eminence of having launched the "crisis" theology of the post-World War I period toward world importance. In his article in this issue Dr. Brunner traces the way in which differences of outlook and emphasis have brought a division between his own following and that of Barth. Most of the books by which he is best known in this country are mentioned in the body of the article. This is the eighth article in the series on "How My Mind Has Changed in the Past Decade." The next to appear will be by Philip S. Bernstein, rabbi of Temple B'rith Kodesh, Rochester, N. Y.

Harold C. Urey

continues in this issue the article begun last week. Dr. Urey is a Nobel prize winner, head of the department of chemistry at the University of Chicago, and the man generally credited with having perfected the process for isolating uranium 235.

Clarence H. Hamilton

is professor of history and philosophy of religion and Christian missions at Oberlin Graduate School of Theology, Oberlin, Ohio.

Daniel D. Williams

is professor of theology in Chicago Theological Seminary and in the federated theological faculty of the University of Chicago.

Homer W. Carpenter

is pastor of First Christian Church, Louisville, Ky.

Kendig Brubaker Cully

is minister of First Congregational Church, Haverhill, Mass.

Marcus Bach

is on the faculty of the University of Iowa school of religion and author of *Report to Protestants* (1948), a sympathetic account of a number of American cults based on first-hand contacts.

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The Christian Century

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Calendar of Coming Events

June 27-July 9. 6th Annual Institute of Race Relations, Fisk University, Nashville.
June 27-July 15. Westminster Theological Seminary School for Town and Country Ministers, Westminster, Md.
June 27-July 28. Church and Economic Life Summer Course for Ministers (Federal Council and University of Chicago), Chicago.
June 27-Aug. 6. Protestant Radio Commission-N.B.C. Summer Radio Institute, Northwestern University, Evanston, Ill.
July 1-10. A.F.S.C. Institute of International Relations, Whittier, Calif.
July 1-31. Interracial Workshop (F.O.R. and C.O.R.E.), Washington, D. C.
July 2-16. Summer Institute for Social Progress, Wellesley, Mass.
July 3-31. School of Community Living (four one-week sessions), Yellow Springs, Ohio.
July 4-13. International Lutheran Institute, conducted by Lutheran Church—Missouri Synod, Bad Boll, Germany; theme: "The Lutheran Doctrine According to Scripture and Confessions."
July 4-23. Ecumenical Institute Study Course for Theological Students, Celigny, Switzerland.
July 5-10. 40th International Christian Endeavor Convention, Toronto.
July 5-11. Northern Baptist Convention Stewardship Conference; Business and Professional Women's Conference, Green Lake, Wis.
July 5-13. Missionary Conference, East Northfield, Mass.
July 5-15. Federal Council Department of Evangelism Ashram, Annandale-on-Hudson, N.Y.
July 6-8. World Council of Churches Executive Committee, Chichester, England.
July 6-29. Duke University Pastors' School, Durham, N. C.
July 9-15. World Council of Churches Central Committee, Chichester.
July 10-16. United Christian Youth Movement Regional Conference, Camp Crucis, Tex.
July 10-17. New Jerusalem, Swedenborgian, 126th General Convention, San Francisco-Los Angeles.
July 10-23. Annual Industrial Relations Institute for Church Leaders, Madison, Wis.
July 11-19. Northern Baptist Convention Christian Education Workers' Conference, Green Lake, Wis.
July 11-21. Princeton Institute of Theology, Princeton, N. J.
July 11-29. Union Theological Seminary Conference for Ministers and Religious Leaders, New York city.
July 13-20. Missionary Conference, Silver Bay, Lake George, N. Y.
July 13-22. Northfield Religious Education Conference, East Northfield, Mass.
July 15-20. World Council of Churches Commission on Faith and Order, Chichester.
July 16-20. Lutheran World Federation Executive Committee, Oxford, England.
July 16-23. World Christian Youth Commission, Lausanne, Switzerland.
July 18-28. Federal Council Department of Evangelism Ashram, Green Lake, Wis.
July 19-25. International Association for Liberal Christianity and Religious Freedom Congress, Amsterdam.
July 19-28. Alberta School of Religion 25th Anniversary Session, Fairweather Camp, Calgary, Alta.
July 20-29. Methodist Laymen's Conference, Lake Junaluska, N. C.
July 20-24. A.M.E. Church Fourth Episcopal District Educational Convocation, Detroit.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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VOLUME LXVI CHICAGO, JULY 6, 1949 NUMBER 27

EDITORIAL

Schweitzer in America

IF SCHEDULES have been maintained, Albert Schweitzer will be lecturing in Aspen, Colorado, on the day this paper is dated. He will be speaking in French as the star attraction at the Goethe bicentennial celebration which the University of Chicago is sponsoring. Two days later he will repeat his lecture, "Goethe: His Personality and His Work," in German. And that will be all in the way of public appearance during Dr. Schweitzer's first visit to this country! There will be regret throughout the nation that more opportunities to hear him have not been arranged. American churches will feel this regret most deeply. It must be remembered, however, that Dr. Schweitzer is 74 years old. The burden of work he has carried at Lambaréné, in a ruthless climate, with no regular furloughs, is no more than hinted at in his famous books, *On the Edge of the Primeval Forest* and its companion volumes dealing with the development of his hospital. Left to himself, Dr. Schweitzer undoubtedly would have chosen to rest somewhere in Europe, finishing the manuscript for the definitive volume of his philosophy or storing up strength for that return to medical service in French Equatorial Africa which he so confidently anticipates. (He has been working on the philosophy for years, and is still not ready to let the printer get his hands on it!) But the fee for the two lectures at the Goethe celebration promised so many more months of hospital operations without financial care that he was finally induced to come. We trust that now, with the lectures delivered, he and Mrs. Schweitzer will find in the high solitudes of the Rockies full replenishment of all the energy which may have seeped away in the steaming African jungle.

To Shelve Hopley Defense Plan

TOTALITARIAN peacetime organization of American civil life for defense against atomic attack is reported as about to be shelved. According to Hanson W. Baldwin of the *New York Times*, the civil defense plan prepared by the Hopley committee will soon be officially repudiated. This comprehensive scheme for including every American man, woman and child in a structure of mobilization in time of peace was discussed in The Christian Century for April 27. We said then and we still believe that it is better to run the admitted risks of assuming that war can and must be avoided than it is to destroy, through the regimentation outlined in this plan, the democratic life we say we want to protect. Now the protests of this and other papers, combined with the resistance of other government agencies whose prerogatives were invaded by this all-embracing scheme, appear to have registered. The President has decided not to accept the Hopley committee recommendation and set up a permanent central office of civilian defense. The planning aspects of the Hopley report are to be handed over to the National Security Resources Board. Its military proposals are to be referred to the National Military Establishment and its relief provisions are to be delegated to the Federal Works Agency. Whether the separate parts of the scheme will ever be reassembled may depend upon the vigilance of those who believe that maintenance of civil liberties in time of peace acts as a deterrent to war.

What Was Accomplished at Paris Conference?

CURIOUS indeed has been the official government reaction to the Paris conference of foreign ministers. It is plain on the record that the conference accomplished more than any meeting of the Big Four since Potsdam. It put a formal end to the Berlin blockade and gave practical assurance that there would be no attempt to revive it later. It opened the way to a restoration of east-west trade within Germany, which is bound, if carried out, to spread beyond Germany. This commerce, no one denies, is required to rescue the Marshall plan. And Paris laid the groundwork for an Austrian peace treaty. That treaty, if consummated, will not only remove the Red army from the Austrian heart of Europe, but will wipe out the last excuse for keeping Russian troops in Hungary and Rumania to "protect communications" with the Red forces in Vienna. Moreover, both Mr. Acheson and Mr. Dulles on returning from Paris issued statements in which they claimed that the conference had witnessed the Russians being pushed on the defensive for the first time since the end of the war. Yet in the face of all this, all the emphasis in the comments on the conference by Mr. Truman, Mr. Acheson and other official spokesmen has been on the smallness of the gains and the alleged consequent need for additional cold war measures—the Atlantic pact and arms lend-lease—against the Russians. The fact is that the Paris conference not only accomplished a number of important things, but also marked the emergence of an entirely new atmosphere in negotiations with the Russians. Mr. Vishinsky acted like a man under orders to be pleasant even if it choked him. That change in attitude is as important as all the rest

that happened. Why should not the United States and its western allies try now to take constructive advantage of Moscow's new mood, rather than bear down so hard on the dangers lurking behind it? Americans all know that there are such dangers, and the U.S.A. is not unprepared to cope with them. But there is also a danger of appearing, in the eyes of much of the rest of mankind, not to want an understanding with our Soviet rivals or a lessening of the tension which is held to justify our gargantuan military budget.

Is There an Economic Crisis Coming?

WE DO NOT PRESUME to be able to analyze and assay all the warnings of an approaching global economic crisis. Any reader of the press, however, must be struck by the increasing foreboding in European as well as American newspapers and magazines. The London *Economist* started last month with a lugubrious editorial on "Recession Policy" which began: "It is now generally admitted that the economic tide in the world has turned. Nothing very alarming or sensational has happened . . . but demand is falling off rapidly; markets which could be statistically demonstrated to be in an impregnable position only a few months ago are now weakening; and everywhere there is a new feeling in the air." Britain reports that ol' debbil, the dollar shortage, once again draining away her economic lifeblood as her export markets shrink. An ugly break between United States ECA officials and Sir Stafford Cripps has all but erupted into the open; Secretary of the Treasury Snyder as this is written is about to take off on a "vacation trip" to London which promises to be no vacation for Sir Stafford. The June 24 issue of *U. S. News & World Report* begins page 61, "Business troubles are popping up now all over the map," and then proceeds to fill two pages with particulars. One noticeable fact about all these current expressions of economic misgiving is that they point to the growing unemployment and business recession in this country as the cause of world forebodings. American unemployment has now reached 4 million, with another 4 million employed only from 1 to 22 hours a week. Production is off in many lines, but unfortunately the cost of living index is dropping much more slowly than other key indices. At the same time, the government has returned to deficit financing. Europe is asking how long it will be, if the American economic curve continues to slide downhill, before this country is forced to choose between Marshall plan aid, arms lend-lease and a domestic public works program of large proportions. Congress also, before voting on the Atlantic pact arms-aid bill, is likely to begin to ask the same question.

Christian Colleges Carry on In Communist China

THE UNITED STATES GOVERNMENT has not yet figured out a way to restore mail service to the Communist-held parts of China. But since cables, radio and transpacific telephone still link Shanghai with the outside world, it is possible to gain a fairly dependable idea of what is going on there. Apparently, things are much more orderly than they have been for some time. The civilian population still feels, and acts, as though it had been liberated from a nightmarish existence. Dr. Frank T. Cartwright, associate secretary for China, reporting to the Methodist Board of Missions on June 16, quoted one missionary educator as contrasting the enthusiasm on the part of students in Christian schools with their previous low morale. "Where there was disillusionment, despair and apathy," this educator wrote, "there is now eager hope and enthusiasm and confidence in the future." This state of the public mind may change as time passes and the Communists find it as hard to solve the financial and industrial problems of China as did their Kuomintang predecessors. The Chinese mass-mind, perhaps because the low level of literacy renders it so pervious to rumormongering, tends to mercurial ups and downs. The satisfaction with Communist-imposed order, so widespread today, may turn into savage criticism tomorrow if all the rice bowls do not fill. At present, however, matters are going along very calmly. The churches state that they are not being hampered in any phases of their work. Missionaries who stayed within the Communist areas write that they are glad they did. And the United Board for Christian Colleges says that all eight in the Communist regions are carrying on, with no important changes in faculty, curriculum or textbooks. These colleges, says the board, "are coming through this turnover relatively unscathed, and there is as yet no evidence that they will not be permitted to continue." In fact, Yenching—which is just outside Peking—and the University of Nanking are asking for more American missionary teachers to be on hand when the fall semester starts. The board naturally interprets this to mean that the Communists have no objection to new missionaries coming for educational work, and no anti-American allergy.

Dixon Verdict Becomes Law

WHEN Judge E. Turner Hensley filed his judgment and decree on the famous "Dixon case" in Santa Fe district court on June 22, he spelled out for the educational authorities of New Mexico what the law providing for separation of church and state means in the operation of the public schools. For some unexplained reason, the judgment was delayed for eight months after the trial, which itself came two years after 27 Protestants filed suit to stop payment of some $375,000 a year of public school funds to the Roman Catholic Church. The judgment which now defines the law constitutes a victory for the Protestants at every point. The judge ruled unconstitutional the furnishing of free textbooks to private schools, the transportation of private and parochial school children in public school buses without charge, the adoption of any sectarian textbook for free distribution and "the holding of tax-supported school classes in buildings which have religious emblems . . . peculiar to one denomination." He declared that "students are subject to the supervision of school authorities and teachers from the time they arrive at the school in the morning until they leave in the afternoon and this entire period . . . is . . . a part of the school day for all such school children." Judge

Hensley forever barred 124 Catholic nuns, 13 brothers and two priests from teaching in New Mexico's tax-supported schools and banned the rental of church-owned buildings for public school uses where the church retains a part of the building for its own purposes. As a consequence, several school districts plan to construct their own school buildings. This sweeping victory for the Dixon plaintiffs ought to put a stop to Catholic raids on the public treasury in New Mexico. We have no confidence that it will permanently do so, however; so we suggest that in the future such suits seek to compel the church to repay every cent of the public funds on which it manages to lay its hands.

Can Europe Recover A Conscience?

CATHOLIC and Protestant papers in the Netherlands have recently begun to express concern over the cruelties which have multiplied during the last four years against "political delinquents." Little has been said in the press about these official excesses against former collaborators. But now the Calvinistic daily *Trouw* declares that the special courts which deal with the offenders have permitted barbarities as bad as any perpetrated behind the iron curtain. The situation recently came before the Dutch parliament, and the minister of justice was compelled to admit the truth of many of the charges made against his administration. *De Linie,* the biggest Catholic newspaper in the Netherlands, says that in France, Belgium and Holland a total of 1.3 million persons have been subjected to penalties for their political views. Vast numbers have been thrown into concentration camps and tens of thousands have been executed, sometimes on unproved charges. The Catholic paper asks how it could happen in democratic and Christian lands that this "cruel process of annihilation of body and soul could be carried on for four years without serious opposition." It comes to the conclusion that Christians lack a sense of collective responsibility and an interest in civil liberties, and that the press has miserably failed to do its duty. *De Linie* admits that while these barbarities were in process "three Catholics have successively been minister of justice and in Belgium and France also a number of Catholics have held decisive posts in the department of justice." It rightly fears that Christianity will suffer. But a more important question is whether civilization can survive when the Christian conscience, Protestant as well as Catholic, bows before war-bred passions of hatred and revenge. That is a very large question in Europe, but it needs to be asked here also.

Federal Aid and the Catholic Veto

LATE REPORTS from Washington indicate that the Catholic veto is again about to kill federal aid to education. The Barden bill (H.R. 4643) is pigeonholed in the House labor committee. Its chairman, Representative John Lesinski, says: "As long as I have the breath to prevent it, the Barden bill will never come out and I can't see a chance of anything else being voted this year." Other ranking members of the committee agree with him concerning present prospects for any federal aid bill. According to the North American Newspaper Alliance, one representative got 850 letters in two days after Cardinal Spellman assailed Mr. Barden as "a new apostle of bigotry" for introducing a bill which reserved public funds for public schools only. Another got 600 from constituents in a district having "relatively few Catholics." So the Catholic veto, which has operated for 25 years to prevent federal aid to education, must be accepted as responsible for the continued weakening of the American public school system if nothing is done in this session. But it is too early yet to accept the verdict of Representative Lesinski as final, even though the prospects are dim. The Detroit legislator, who is a graduate of a Catholic school and represents a predominantly Catholic constituency in Hamtramck, is obviously taking his lead from Cardinal Spellman. The cardinal's only concern with public education is to exploit its needs in order to gain public funds for parochial schools and, failing that, to let the public system disintegrate. So Mr. Lesinski will be well satisfied if his veto is allowed to stand. But how long are Protestants and other Americans going to tolerate this dog-in-the-manger opposition to federal aid? They are in the majority and can abolish the Catholic veto whenever they gain the courage to confront Spellman's vituperation. It is not too late to stiffen the nerve of enough congressmen to override the cardinal's Mr. Lesinski. It is not too late to tell Congress that America wants federal aid to public schools—at this session!

Brief Comment on Recent Events

SINCE last week's issue went to press, word has come from the Evangelical Press Service of Germany that Russian sources now say that Prof. Ernst Lohmeyer, eminent New Testament scholar, was turned over to the Poles when he was arrested almost three years ago. (See "The Case of the Missing New Testament Scholar," page 781.) Dr. Lohmeyer was charged, as a member of a home guard company, with having helped Ukrainian prisoners to escape from Poland. The report says he was given "a severe sentence," but does not tell what it was or where it is being served. . . . The Central Conference of American Rabbis has unanimously gone on record against any "federal or state aid to educational institutions maintained by religious groups—Jewish or Christian." Well, that puts the rabbis in Cardinal Spellman's category of bigots. . . . . . Thirty-five New England church leaders have issued a warning and protest against the sort of attacks on liberals which try to smear men like Einstein, Thomas Mann, Kirtley Mather or Harlow Shapley as Reds. Anti-Communist hysteria in this country is contrasted with the sobriety in which England and the Scandinavian countries, though much closer to Russia, are dealing with the same issue. Among signers we note Edgar S. Brightman, Emory S. Bucke, Albert B. Coe and Frederick M. Eliot. . . . General Eisenhower jolted supporters of bills to provide federal aid for education when he came out against any measure that would distribute funds to all states, whether needy or not, and then proceeded to lay down this ipse dixit: "The army of persons who urge greater and greater centralization of authority and greater and greater depend-

ence upon the federal treasury are really more dangerous to our form of government than any external threat that can possibly be arrayed against us." It would be of interest to know how much of the current income of Columbia University comes, by grants and scholarships, from federal sources.

Brethren, But Ecumenical

[EDITORIAL CORRESPONDENCE]

Ocean Grove, N. J., June 18

BUSLOADS OF BRETHREN are still arriving at this seaside town for the climax of the 163rd recorded annual conference of the Church of the Brethren, which comes tomorrow. An hour ago the 820 delegates finished the business meeting of this denomination of 200,000. But nobody will think of leaving before the conference is concluded with the Sunday evening service which sends missionary candidates out to the ends of the earth. Delegates bring their families to this meeting. Thousands of others flock to attend at least part of its five days of visiting, listening to sermons and speeches, discussion of business (including the business of arranging "calls" for ministers to come or go), and taking part in some of the most inspiring convention singing this generation will ever hear.

Quiet happiness marks the demeanor of these "plain people," and their annual conference is the happiest time of the year. If a frontier camp meeting was ever held without frenzy or hysteria, it was like this. For many years this gathering of "Dunkers" was the largest religious meeting held annually in this country. The Southern Baptist Convention is probably the largest now, and since its membership is 30 times as numerous, it will probably maintain that distinction. But it could profitably take a leaf or two from the Brethren book. These people, who are also Baptists, delegate their business to officially appointed representatives of their congregations. They do not pretend that mass meetings of 10,000 or more persons are democratic deliberative bodies. They also have a well organized central board which is answerable to the entire church and which is not permitted to act irresponsibly under the guise of preserving congregational autonomy.

One mark distinguishing the Church of the Brethren from other Baptists is that since the denomination was started in Germany, soon after 1700, candidates for membership are immersed three times in recognition of the three persons in the Trinity. Another mark is their emphasis on pacifism, simplicity of attire, temperance, and other practices which link them with the Anabaptists of an earlier day. This 1949 meeting indicates that the revolutionary doctrines which filled the bourgeoisie of the 16th and 17th centuries with a hatred and horror that today are reserved for bolshevism are far from dead. The memories of the frightful persecution which drove their ancestors from Europe after 1719 still live in Brethren minds, although their attitude toward that continent is being substantially changed through the work of the Brethren Service Commission.

Like the Quakers and Mennonites, this "peace church" has emerged from the isolation which characterized its first two centuries into a place of honor in American Protestantism. Of the three, the Brethren have more of the characteristics of a church. They are therefore probably more deeply interested in the ecumenical movement than either of the others. The Church of the Brethren is a member of the Federal and World councils of churches. Perhaps the most important action of this conference was its decision to propose to all Brethren bodies that they join in organic union. In recent years, cooperation has been growing so that this meeting had solid ground for hope that the breaches made 75 years ago can be closed. The merger might include the Church of the Brethren, the Brethren Church (which is also called the "Progressive Dunkers"), the "Grace" and "Old Order Brethren" and possibly two other groups. If all these unite, the total membership would be around 250,000.

The conference placed its stamp of approval on the proposed amalgamation of the Protestant interchurch agencies of the United States. It received reports from its delegation to the Amsterdam Assembly of the World Council and from the representative it now maintains in Geneva. It voted a substantial sum for the use of Bethany Biblical Seminary, Chicago, which trains Mennonite as well as Brethren ministers. Both these communions are slowly turning from exclusive dependence upon untrained lay leadership to the employment of a full-time and educated ministry. The Church of the Brethren, with 1,023 congregations, has on its rolls 392 full-time and 394 part-time pastors. A commission reporting here emphasized that the demand for ministers is greater than the supply. It advocated higher salaries, since "our salaries generally fall below most other denominations." Like all the smaller denominations, this church finds its obligation to provide old age security for its employees a great problem. The Brethren pension board, now six years old, is able to offer retired ministers a minimum monthly pension of only $10.

Brethren contributions to Christian work outside the local congregations are now three times as great as they were before the recent war. An important factor in this increase is the enthusiasm of the membership for the work of the Brethren Service Commission. This body was founded during the First World War and then allowed to lapse—a decision which came to be generally regarded as a mistake, in view of the achievements during the "long armistice" of the American Friends Service Committee. When the second war came, the commission was resurrected. It raised nearly $2 million for support of thousands of young Brethren and other pacifists in Civilian Public Service camps. Through the support of conscientious objectors it got started on a remarkable ministry which is being continued. Next year it will have a budget of more than $300,000, which is larger than the sum allocated to any other Brethren activity, including home and foreign missions.

One of the service commission's main assignments is social education. It carries on extensive education for peace through publications, peace institutes, caravans and seminars. It also maintains a program of social action. Last year it supervised the training and full-time service

of 49 volunteers. They are working now in migrant labor camps in Florida, in service projects in Puerto Rico, Texas, Maryland and Indiana, in peace caravans in four regions, in community rehabilitation projects in two cities, and in year-round institutional service in two hospitals for the mentally ill. Meanwhile the commission organizes churchwide action in opposition to universal military training and the continuation of peacetime conscription. It also systematically counsels young Brethren who find the draft blowing on the back of their necks, and is currently trying to find a way in which this all-white church can do something constructive on the race issue at Swan Lake, Mississippi.

Abroad, the service commission is helping the *Volksdeutsche* in Austria, working with the Y.M.C.A. and CRALOG in Germany and attempting agricultural education in Poland. It maintains a rural rehabilitation project in China and has four workers in Venezuela. An outstanding contribution of the commission has been its launching and continued support of the famous "heifer project," which in 1948 sent 768 heifers to Italy and 160 to Poland, plus 2,000 milch goats to Japan. It started and helps maintain processing centers for Church World Service at New Windsor, Maryland, and Nappanee, Indiana, where relief goods valued at $3.8 million were processed during the past year.

Considering the German Baptist background of this denomination, one of its most surprising features is the way it has managed to combine local church autonomy with representative district, regional and national organization. The church is divided into 49 districts which have committees directly related to the churches. The five regions each have responsibility for a Brethren college and for the promotion of the general program. Nationally, the work of the denomination centers in what is called the "General Brotherhood Board" of 25 people who are elected by the delegates to the annual conference. The 1949 yearbook states that this board "is responsible for all major policy. It employs all personnel and determines the total budget and the amount which goes to each commission and agency within the board." The board is divided into five commissions—foreign missions, Christian education, ministry and home missions, service, and finance. Its officers, the chairmen of the five commissions and the general secretary of the general board constitute the executive committee which acts in behalf of the board between meetings.

This arrangement leaves room for Christian initiative at all levels, yet it makes possible an impressive degree of unity in action. Its democratic character preserves the self-respect of the church member and the autonomy of the congregations, yet it involves them in the larger life of the denomination in the district, regional, national and world communities.

So, in spite of some inhibitions which are a heritage from the past, the Church of the Brethren is emerging from two centuries of self-imposed isolation better prepared to understand and to minister to the most pressing needs of the contemporary world than many denominations which have a different and in some respects a more promising history. Its contribution to American Protestantism and to the world ecumenical movement is likely to be out of all proportion to its size. And what is true of this small denomination may well be true of others which are beginning to see that "we are responsible for one another."

H.E.F.

Take a Letter to Yourself

EDITOR THE CHRISTIAN CENTURY:

SIR: I note that the latest item for the devotees of Kafka, *The Diaries of Franz Kafka, 1914-1923,* is described by several reviewers as "a series of letters to himself." I can only hope that when he received them he could understand them better than I can. I can follow him only a very short distance.

That reminds me that we do write letters to ourselves, quite a well kept up correspondence, even though we do not mail them and so save a lot of postage.

The trouble is that most of our interself letters carry too much comfort, when often a well placed kick would be more in order and contribute more to our salvation. Too many of our letters to ourselves run like this:

> YOU POOR DEAR: It was a dirty shame you were not elected president of the Village Improvement Association last night. You deserved it a thousand times more than the complete moron who was elected. It was all due to spite and jealousy. But remember that the greatest minds were never recognized, and your defeat proves that you are a great mind. Think of Keats and Galileo. Your unfailing admirer,
>
> YOURSELF.

That can grow into a twenty-year correspondence. Here's another we frequently send:

> DEAR ATLAS: You can't carry the world on your thin shoulders any longer. It is too heavy. You are working yourself to death. You have lost weight and are down to a mere shadow at 255 pounds. Do take care of yourself.
>
> Your constant well-wisher,
>
> ME.

Why not try a different sort of letter, just for variety? It might counteract the glut of too much soothing sirup. How about something like this:

> YOU BIG BLUFF: I have been looking over your income tax report for last year. Don't leave town; you won't go to jail, but the figures ought to make you hide your head in a rain barrel. I see that you took the government's blanket deduction for interest, taxes and contributions combined, as being more financially advantageous than to list your contributions separately. That means that your contributions to all causes were so small as to be not worth recording. You did not live up to even the government's idea of what a decent man might give away. Don't speak to me for a year.
>
> Not very cordially,
>
> YOUR ANEMIC CONSCIENCE.

And this might help:

> DEAR DEMOSTHENES: Your speeches are getting worse and worse. I have been following you around and note that you have told the story of George Washington and the cherry tree in your last seven efforts. If you had been listening to anything else except yourself you could have heard the groans of the Rotary club four blocks away. Everyone else did. Either get some new stuff, or shut up. Try the second alternative first.
>
> YOU KNOW WHO.

Anyhow, I am going to write some letters to

Yours, SIMEON STYLITES.

Toward a Missionary Theology

Eighth Article on 'How My Mind Has Changed in the Last Decade'

By Emil Brunner

I CAN give a clear answer to the query as to how my mind has changed in the past decade only if I first say a word about the great change that took place in Continental theology shortly after the First World War. For at that time my own thinking also took a decisive turn, in comparison with which all subsequent changes seem of small moment. As regards the great change in Continental theology, it is not entirely correct to associate it only with the line of thought to which Karl Barth's name is attached. This revolution had been quietly preparing for a long time. In the first years of the century, Karl Holl in his Luther researches and the Luther-inspired Swedish theological school (Billing, Aulén) had already broken with the rationalistic, idealistic and historical thinking of the 19th century. It was some time later that the group of theologians stepped forward whose point of meeting was the journal *Zwischen den Zeiten* ("Between the Times") and whose uncontested leader was Karl Barth.

Reaction from Schleiermacher

What was at issue was nothing less than restoring to Christian theology its theme, which is not "religion" or "religious experience" but God's revelation in Jesus Christ. Biblical theologians like Schlatter and Kähler, while they were utterly opposed to any kind of fundamentalistic rigidity and narrowness, had never surrendered this truly Christian theological formulation. But on the other hand they had not been able to break through the theological front—defined by the names of Schleiermacher, Ritschl, Harnack and Troeltsch—which dominated the time. For that, theology needed a radically critical approach and a thorough shaking up; such a frontal attack as was in fact launched in 1919 with Karl Barth's *The Epistle to the Romans*. This was supported by a series of writings by those who shared Barth's views, among whom were Eduard Thurneysen, Friedrich Gogarten and I.

In this connection, it may be worth saying that I never was a pupil of Barth's, though from the very beginning I gratefully learned from him. But like Eduard Thurneysen and Barth himself I responded to the influence of Christoph Blumhardt, Hermann Kuttler and Leonard Ragaz, as well as to that of Kierkegaard, so that I took a theological line which more or less paralleled Barth's. But this is not to minimize in any way Barth's outstanding merit as pioneer of the new movement.

Neither Fundamentalism Nor Neo-Orthodoxy

Since those years, and indeed chiefly as a result of this "dialectical theology," as it was called, the theological picture of European Protestantism has changed completely. Religion, religious a priori, mysticism, evolutionism and so on are no longer subjects of discussion. Continental theology today focuses on the things with which the Bible deals—God's revelatory and saving action in history, the Old and the New Testament, knowledge of God through his Word. There are probably still people in the United States who see this development as a return to "fundamentalism," with its rigid adherence to the letter of Scripture and its irrelevance to the present problems of humanity, or who would discredit it by stigmatizing it as "neo-orthodoxy." That is an inept judgment of this bold, tumultuous, revolutionary young movement.

Nothing was at that time, nor is today, farther from our thoughts than a return to churchly antiquities. We were concerned about one thing only—God's self-revelation, as it has been granted us in the word of the prophets and in the person of Jesus Christ. This has nothing to do with the antique biblical view of the world or with a Judaistic doctrine of verbal inspiration. Our object was and is to understand God's self-revelation anew and to discover in it an answer to the questions that affect and agitate modern man.

I have on occasion been able to help people who, while sympathetic to the Christian faith, looked upon all theology skeptically by giving them the following definition: Theology is the understanding of the message of Jesus Christ in view of man's problems today; or again, Theology is the interpretation of man's problems today in the light of the revelation of Jesus Christ. At any rate that is the way I understood theology when I wrote my book *The Mediator* and the books on ethics and on anthropology, *The Divine Imperative* and *Man in Revolt*. Nor has my purpose changed in the past ten years.

The Devil Doesn't Stand Still

All of us who were then called "the younger theologians" but now are gray or bald were convinced from the beginning that there is indeed an *evangelium perennis* but not a *theologia perennis*. We are all on the march—first, because we hold with the apostle Paul, "Not that I have already obtained, or am already made perfect"; second, because the devil doesn't stand still either. The devil is always modernizing and adapting himself, and anyone who wants to keep on his track must be constantly moving. The devil does not stand today where he stood twenty years ago; the prince of darkness is not that stupid. Only a certain theology is capable of being that stupid—a theology that thinks it must say today the same things that it said in the 17th century age of orthodoxy. The gospel remains the same, but our understanding of the gospel must ever be won anew.

The Hitler era made it comparatively easy for theology to discover one of the principal armies of the lord of darkness and to join battle with its ideology and mythology. This is above all the merit of the theology of the Confessional Church, to which Karl Barth was the chief purveyor of munitions. But it was at this point that certain differences between Barth's thinking and mine—differ-

ences that were there from the beginning—became clearer. However, even with the best intentions to be unreservedly honest, I cannot really speak of changes in my thinking, at least not of changes in my guiding theological ideas. Yet I learned to understand one thing and another more clearly, and at some points I believed I could discern important changes in the intellectual climate which put new problems before theology.

A 'Missionary' Approach to Theology

The first of these new understandings is that of the "missionary situation" of the church. This too is probably a matter that distinguishes my thinking from Karl Barth's. Barth thinks as a churchman for the church; I think rather as a missionary. More and more I come to the view that the church nowadays speaks not chiefly to Christians, as it did in the Middle Ages and at the time of the Reformation and even a hundred years ago; it must speak primarily to "heathen." Therefore, in combating the secularism which this 20th century takes for granted, it must start out theologically from the Christian understanding of the nature of man.

Kierkegaard's life work, this aspect of which is little known even to those who have read him a great deal, has been of the greatest significance to me on this point. This is the problem of my *Man in Revolt,* and especially of the two books that followed it, *The Divine-Human Encounter* and *Revelation and Reason.* But I am aware that I have only begun this task. Unless God gives me the age of a patriarch along with undiminished mental powers, I shall probably not carry it much farther but shall have to entrust its continuation to the younger generation. The word I shall leave with them is, "Missionary Theology." Perhaps my Gifford lectures, *Christianity and Civilization,* will give them some guidance in this undertaking.

The Menace of Totalitarianism

The second thing I grasped in these years—which was indeed a new fact in the time—belongs to the sphere of ethics rather than to that of dogmatics, namely, that the greatest threat to humanity today, and thus also the most powerful of the devil's instruments, is the totalitarian state. Whether this has nazi or communist coloring or even wears the form of a bourgeois democracy is immaterial. The totalitarian state is not the opposite of democracy. Democracy is a form of government, as is for instance dictatorship. But totalitarianism is something much more momentous than any form of government. It is the "statizing" of the whole of human existence, the lordship of the state over man, body and soul, whatever its governmental form. The totalitarian state is essentially irreconcilable to the nature of man as understood from the Christian point of view.

This also is a thesis which Karl Barth, in spite of his battle against Hitler, has not made his own. But it forces itself upon me ever more clearly and imperatively. That is why I wrote the book *Justice and the Social Order,* for this is its theme. I had no real understanding of that theme when I wrote *The Divine Imperative.* At that time the antithesis between capitalism and socialism was in the foreground of my thought. Since then I have come to perceive that this antithesis already belongs to the past, that it no longer has reality. Capitalism in the earlier sense and with its earlier power no longer exists. True, there remain what one might call monstrous vestiges of the era of the social dinosaurs; but they are merely survivals and are on the way to extinction. Socialism, however—at least so far as it bears the stamp of Marxism—has more and more become communist and therefore totalitarian. That is why the battle against bourgeois ideas and ideals is a tilt against windmills. What is at stake today, at least in Europe, is the saving of those elements of bourgeois life which are inseparable from the Christian faith, especially marriage and the family.

This mighty social change is to be sure not yet so visible in the U.S.A. as in Europe, although in the United States too capitalism has already entered upon its final phase, and there too it is, in an increasing degree, more necessary to defend the freedom of the individual as against the state than to defend justice as against capitalism. At any rate, in Europe it is plain that the power of capital is no longer the Moloch which most threatens man; the greatest threat is the state, which is constantly becoming more totalitarian.

The State, Not Capitalism, Threatens

That does not mean that the state is no longer bound to see that social justice is done. It does mean however that the state, even where it is genuinely democratic, increasingly takes possession of man and leaves him less and less room for free action. It is precisely a state which aims to bring about social justice, and therefore introduces far-reaching socialization, that is in process of becoming Humanity's Enemy No. 1. It is not yet that, but only a narrow space separates it from the real totalitarian state. But please do not confuse this thesis of mine with the old capitalistic theory of laissez faire and the old slogan of "free enterprise." How completely different my meaning is will be clear to readers of my book *Justice and the Social Order.*

If I have time and strength—and this is a third new insight, which issues from the other two—I should like to devote myself to a principal task of theology, one which has as yet scarcely been recognized: a "demonology of today" projected from the standpoint of the Christian faith. I do not think I err when I say that Paul Tillich is capable of making a large contribution to this theme. But in such a project care must be taken to lay hold of it from the point of view of the biblical Christ-kerygma and not from that of some gnosis, such as Schelling's.

Perhaps the most important of my new insights—the ground for it was probably laid earlier, but it attained full clarity only in my little book *The Divine-Human Encounter*—is the significance of personalism in the understanding of the gospel. By this I mean both personalism in revelation and faith as the divine-human encounter, and personalism as the basis of the Christian ethic. In contradistinction to the gods of the philosophers and the gods of the Eastern religions, the God of the Bible is the God who says: *I* am the Lord *thy* God. He is the God who in addressing us reveals to us his mysterious *I,* who in addressing us makes us responsible persons by bestowing on us his holy love. This Christian personalism has no relation to rationalistic or idealistic individualism, for it identifies being a person and being through love, and thus makes

correlates of person and community. One can be a responsible person only in community, and one can be in community only as a responsible person.

From this center all biblical concepts and the entire biblical message are to be understood anew, and so they become the key to a correct understanding of the problems of our time. Only from this point of view can we fully realize that depersonalization is the fundamental evil of our day, an evil which reaches its maximum in the totalitarian state. This personalism is not a philosophical idea. It is identical with apprehension by faith of the revelation in Christ. Through his Word, God discloses to us the fact that he is a person and makes real persons of us. This personalism is at the same time "communionism." Whoever partakes of Christ is a member of his body, the church. This communionistic personalism or personal communionism has become the leitmotiv of my dogmatics. Increasingly I find that it lights up formerly dark problems and helps me to solve even "insoluble" problems.

May I say a word about the dangers, as I see them, in the present theological development on the continent. The first danger is a certain tendency to fundamentalistic-orthodox biblicism. This lies very close to the central truth: that we attain true knowledge of God only through the Bible. But literalism is a misunderstanding of this truth, an old but most grievous misunderstanding. The Holy Scripture is not the *object* of faith, but the *means*. Through the Scripture God creates faith. But this is not faith in the Bible; it is faith in the God who reveals himself in the Bible. The doctrine of verbal inspiration is a Judaistic, legalistic misunderstanding of the Christian revelation which springs from mental laziness and a false need for security.

The second danger is related to the first: the complacency of a theology which is detached from the problems of the world and humanity today and is therefore not heeded by the world. Much more seriously than hitherto, theology must distinguish between kernel and shell—the kernel of God's revelation in the shell of an antique world view. It must energetically set about translating biblical concepts into those of modern men in order to make them understandable without altering their substance.

The third danger is sectarianism—a recurrent threat on the Continent, especially in Lutheran circles. But when not only Lutheran but also Presbyterian and Reformed theologians behave like sectarians it is especially ridiculous. Of course we are glad that we have once more arrived at a somewhat better understanding of the centrality in the New Testament of the concept of the church. But at the same time we ought to perceive how far this New Testament "church" is from all that sectarianism means and purposes. There are a churchliness and a church-mindedness that we ought to leave altogether to the Church of Rome.

I have almost reached the limits set for me. If my account of my "changes of mind" has issued in a series of postulates, that means only that I see a number of new problems but am aware that I myself shall hardly be able to solve them. Let the younger men take comfort from that! In any case I do not in the least entertain the notion that we older men have already accomplished the most important things and that all that remains for the younger men is to round off our achievement. On the contrary, we are only at the beginning and the main thing is yet to be done. But it can be done only if the younger men seek out the wellspring of theology where we sought it and ever again seek it—in the holy, gracious revelation of God in Jesus Christ.

The Case for World Government

(Concluded from Last Week)

By Harold C. Urey

TO BE PRACTICAL, what countries might be induced to join with us in the establishment of a limited world government at the present time or in the foreseeable future? And what are the difficulties we as a people face in inducing other peoples to trust themselves with us in such a government?

Because of our long habit of working with a federal government in our own country, we of course think that this world government should be federal. The application of the federal principle is one of the most important contributions that the United States, along with some other countries, has made to history. As a matter of fact it seems to me the only possible principle on which a world government could be set up, for it is important to respect the differences among the various peoples and to disturb their cultures and ideals as little as possible.

This can only be done by assigning to a world federal government a very limited range of sovereignty. While some countries besides our own are acquainted with a federal system, many are not, and it will probably be difficult to persuade them to adopt our system. We must try to bring them to see that our federal system alone will make it possible for them to remain culturally independent at the same time that the troublesome area of foreign affairs is transferred to a responsible authority.

Let us consider some concrete examples. First, Canada. We have a tendency to take Canada for granted and to interfere in her private affairs in a very highhanded fashion. Canada fears us because we are so much larger than she is, and Canadians are afraid that we will come to dominate their economic and cultural life completely. This is perhaps the most important problem of the United States when thinking of Canada as a partner in a federal world government. Canadians must speak for themselves, but I would hope that with proper safeguards against domination by their larger neighbor to the south they would be willing to join. The same considerations apply, with modifications, to other parts of the British Commonwealth.

The really critical question is, Would it be possible to get the countries of western Europe to join? Europe has two major fears. In the long run she is afraid that a war will break out between the U.S. and the U.S.S.R., and that her fields and cities will be the battleground; wherefore she prays for a plague on both our houses. Western Europe is also very much afraid that in the event of war the U.S.S.R. would be able to move land armies to the Atlantic seaboard, and perhaps invade England, before help could come from the United States. Securing the adherence of these countries to any proposed union of the Western democracies will depend to a large degree upon what can be done to allay or nullify these fears.

It will easily be seen that there is no simple and obvious method of doing this, but it seems equally certain that halfhearted measures will not be successful. Timid proposals, inadequate to offset the immediate threat to western Europe, can hardly be accepted by any of these countries. If very quickly, within the next few years, it were possible to offer a bona fide supragovernment with powers to defend any part of the union against aggression, they might be led to join because this might prevent the advance of the Russian armies to the Atlantic. Only a strong move, radical and vigorous, can check such an advance on the part of Soviet Russia and convince western Europeans that relative safety for them lies with us.

Strengthening Freedom

Such a radical and constructive move by the Western powers would strengthen the forces of freedom in all the west European countries and undoubtedly would cause immense dissatisfaction in those of eastern Europe which are under the domination of a ruthless dictatorship at the present time. This would be a positive move against totalitarianism and would be much more effective than military preparation on our part alone; for, as I have explained, west European nations do not view our military preparation with enthusiasm, because of the fear that it may operate over their dead bodies. On the other hand, military preparation in which they were definitely and legally partners would bring them a sense of security over and above that which exists now.

Undermining the totalitarian dictatorship that controls eastern Europe and much of Asia is necessary before we can expect to work with the important peoples dominated by it. Ultimately there is no satisfactory solution to modern military problems except a universal, planetary government, and it is my contention that this cannot be secured until essentially representative and democratic institutions are established in the countries where tyranny now rules.

Very serious problems arise in relation to the remaining parts of the world. Most of the countries of South America do not have truly representative government and on the slightest pretext drop into the hands of one military clique or another. There are the enormous problems of India and China, where only a semblance of representative government has existed in the past and where none seems possible until the level of education is considerably raised. It is important that some arrangement be made by which the just demands of such countries are effectively presented to a central governing body such as is here discussed.

What powers should the government of such a federal union possess? This question brings many difficulties to light. We can perhaps assume that international mail will be carried by the world government, though it would probably not be necessary to handle domestic mail in this way. Then there is the question of who would issue money —a highly complex problem in itself. Looking for analogies in our own system, we may say that, in all probability, money will eventually have to be issued by the central government, and not by its member states, if serious troubles are to be avoided. Limitation of the movement of credit across borders, which has become so general in recent years, raises intricate questions that cannot be dealt with adequately here.

Change in Tariff Structure

It seems likely that such a federal world government would have to regulate international commerce; at present conflicting laws apply on the high seas. It is probable that a central government could not be established or maintained if the attempt were made to retain the present tariff structure of the world, any more than the United States could be expected to remain a single country if each state began levying tariffs in accordance with its own desires and what it held to be its own advantage. Many people believe that the great prosperity of the United States is due to our high tariff; they ignore the very important effect that our quite exceptional natural resources have on this prosperity. Controversies will arise over any provisions dealing with this subject, but it is well to remember that what we are trying to do is avoid enormous costs, and some sacrifice of material advantage in one direction may be exceedingly worth while because of the saving in others.

As long as our supragovernment is not universal it must have complete control over foreign affairs and defense, so that one single authority can declare and wage war. Accepting the impossibility of securing a total world government, we must also accept the necessity of defense measures. Until a legal order can be established over the entire globe we will have to do the best we can, and the best we can do is centralize the warmaking power in the hands of one organization which represents people of like mind. This includes the Western democratic countries and excludes the totalitarian dictatorships, of which the U.S.S.R. is the most powerful example—if indeed she is not the only one, the others being subservient to her.

World Citizenship Necessary

There is the problem of world citizenship. This country had free immigration until the early 1920's, and grew great and powerful under it. Because of the unhappy conditions existing in other parts of the world we limited our immigration from that time on. If all the people who would like to come to the United States could do so, it seems likely that this would be one of the most populous countries in the world. Quite naturally it would then lose its attraction for many of these people as well as for those already here. It seems obvious that complete freedom of immigration in the present state of the world would hardly be accepted by a substantial fraction of the people of the United States. Nevertheless the question of what sort of rights a world citizen would have in moving from one country to another must be considered, and it must be expected that

greater liberty must be extended in order to maintain the right relations essential to a working government.

What can we say as to the possible consequences of such a policy as has been outlined here? Would World War II have been avoided had a world government existed, say, in the 1920's instead of the League of Nations? We can all see reasons why it could not have existed then, just as we can see many reasons why it is difficult to secure a different situation at present. But had such a government been possible, would Hitler have undertaken World War II? If Germany had been part of such a government, would it not have been possible to enact laws against aggression and inciting to aggression, and to jail Hitler? If his crimes had been sufficiently overt, might the world government not have hanged him and his co-conspirators in the twenties instead of securing their death by diverse and expensive methods a score of years later? It seems to me at least that there was no other peaceful way of avoiding World War II.

Can War Be Avoided?

Truly to insure peace it must be possible to declare beforehand that the waging of aggressive war or incitement to it is a capital crime, and it must be possible to try individuals who violate that law and punish them accordingly. As long as we depend upon sanctions against countries or penalties against whole peoples, we will not prevent wars, for this method punishes the innocent with the guilty and does not really have the support of the law-abiding people of the world. If we can distinguish between individuals who are guilty and those who are not, we can win the support of good people even in the countries where the criminals reside, as well as those in the rest of the world.

Can we avoid World War III? It seems improbable that we of the Western democratic countries would wish to start a war against each other in the foreseeable future. Thus the only war we need to think about is that between the Russian group and the rest of the world. I personally doubt that the U.S.S.R. wants a war or is in a position to fight one immediately. If the prospects of success were substantially diminished I think it doubtful that she would start one later. She would be much more likely to negotiate on a realistic basis if she realized that there was overwhelming strength against her.

This is one of the conditions that have led to rather uneasy peaces in the past. Big wars break out either because an aggressive country attacks weaker nations or because two equally matched countries come to disagreement under conditions where each believes it can win the contest. But wars between large and small countries are not nearly so likely as between equally matched countries.

History Repeats Unless—

Therefore an overwhelming imbalance of power in favor of the Western democracies might prevent World War III. I do not believe there is any other prospect of preventing war within the next generation. No existing organization can prevent war. It is quite obvious that the United Nations cannot—in Palestine, in the Dutch East Indies, in China, or even between Nicaragua and Costa Rica. All indications are that history will repeat itself, tensions will grow, with no means of settling minor difficulties in a legal way, until finally, sooner or later, another giant war comes.

There are many who will say that a world federal government would cost us our security and independence. Of course the small countries of the world are not really independent at the present time. Only Sweden, Ireland and Switzerland succeeded in doing approximately what they wished to do about World War II, and they maintained their neutrality by very precarious margins. All the other small countries of Europe had no choice whatever. It is doubtful that either England or France had any choice. Russia was attacked, and so was the United States. Where is the independence of any of these countries if they are not able to do what the overwhelming majority of their people wish to do, namely, stay out of war? In a certain sense the independence of all countries of the world is today a fiction. As we are at present organized, we cannot make ourselves strong enough or secure enough to prevent attack. Only the union here proposed would give us back some small measure of the independence which we largely had during the 19th century.

Is It Too Expensive?

Many people will argue that a world federal government would be exceedingly expensive to us. How far are they right? The cost of the last world war for all countries concerned has been estimated as perhaps $1 or $2 trillion, the share of the United States being $350 billion. Since the end of the war our budget constantly includes gigantic sums for help to devastated areas abroad, because we believe that for our own selfish interest we cannot allow complete despair to descend on these people. It also includes enormous sums for military purposes. The present situation is terribly expensive in materials and manpower. It is doubtful if anything we do along the lines proposed here could possibly be more expensive than the cost to us of the world situation in the past ten years.

The time is short. Prophets of doom and exponents of attack before the U.S.S.R. secures the bomb maintain that it is too short. But there is no other constructive course to try. If we do not succeeed, what have we lost over what we lose by inaction? Since time is short, why not start now?

In Future Eyes

VIEWED in the spreading vistas of the years—
Not ten or fifty, but five hundred score—
All that we are, and all men were before,
Shall look as sea-foam from a peak appears.
Tojos and Hitlers, swung in clawed careers,
And nations wreathed in smoke and smeared with gore,
Shall be mere flickers on the waves, their roar
Like far wind-murmurs lost on listening ears.

In those immense perspectives, there shall shine
Not kings or empires, but some blazing trend:
How one world-system sagged to slow decline,
Or how men saw a bright new god descend,
And, bowed before some great Redeemer's shrine,
Joined hands, and bade the red Destroyer end.

STANTON A. COBLENTZ.

JULY SURVEY OF BOOKS

The Great Religions

MAN'S RELIGIONS. *By John B. Noss. Macmillan, $4.50.*

IN DAYS when specialized labor of many scholars has vastly augmented our store of literature on the religions of the world, it takes courage and unflagging interest for one writer to compass the whole panorama within the covers of one book. Pitfalls are many. One may fall into sketchy impressionism, interesting but inaccurate. One may strive for accuracy but become tedious and dull. It is easy to be strong on portrayal of beginnings but weak on present-day functioning. There is temptation to dwell on doctrine out of sacred books, neglecting to describe historical developments of religions and their interaction with social environments. There is danger of insufficient objectivity and of presenting materials to expound a personal point of view.

Fortunately, in this book the author has had both requisite courage and interest coupled with awareness of the pitfalls. The result is a volume of many merits. Its descriptions are carefully objective. Its sources are standard works and many embodying results of recent scholarship. It is written in a straightforward style that is neither dull nor ornamented with interpretative fantasy. It contains sufficient quotation from basic scriptures to give solidity to the exposition. For all these merits serious students may well be thankful.

Arrangement of subject matter is by a simple and easily followed plan. Part I, devoted to primitive and bygone religions, reckons with those in prehistoric and primitive cultures as well as with the national religions of Egypt, Babylonia, Greece and Rome. Part II describes religions of India, taking up in order early Hinduism, Jainism, Buddhism, later Hinduism and Sikhism. Part III presents religions of the East, tracing the most ancient Chinese beliefs and expounding Taoism, Confucianism and Shinto. Part IV closes the story with the religions of the Near East—Zoroastrianism, Judaism, Christianity and Islam. This arrangement, while convenient, does run into some difficulties, for the Buddhism of China, Japan, Tibet and southeast Asia has to be treated under Indian religions, while Islam in the Far East and Teutonic religion in Europe get no treatment at all. In a field so vast, however, almost any classification will break down at some point.

No one writer on the whole range of man's religions can hope to cover everything. Specialists in each field can always claim that something is left out. It may be regretted, e.g., that Lin Yutang's *Wisdom of Laotse* and H. G. Creel's *Confucius* could not have been used in the chapter on Chinese religions; that Franklin Edgerton's and S. Radhakrishnan's translations of the Bhagavad-Gita find no reference in the chapter on later Hinduism; that the vast Pali erudition of J. G. Jennings in his *Vedantic Buddhism of the Buddha* was not consulted in the chapter on Buddhism in its first phase. Jewish, Catholic and Christian scholars would undoubtedly want to add to bibliography in their sections.

But such complaints are largely captious. New books are always coming off the press, and within a field which is inexhaustible one must stop somewhere at a point dictated by practical expediency. The fact is that Prof. Noss has written a conscientious, well balanced survey of mankind's major religions. His book can be recommended as a reliable guide for beginners in the subject and as a text for college and seminary courses in the history of religions.

CLARENCE H. HAMILTON.

The Meaning of History

FAITH AND HISTORY, A COMPARISON OF CHRISTIAN AND MODERN VIEWS OF HISTORY. *By Reinhold Niebuhr. Scribners, $3.50.*

DR. NIEBUHR'S new book will be read by those familiar with his theology as an important summary of it. Those who have not read him before will find it an excellent introduction to the work of one of the outstanding thinkers of our time.

He establishes the character and validity of the Christian view of history by contrasting it with its two major rivals in Western culture. One of these he calls the "classical" view, which takes in all of Greek and Hellenistic thought. Here the fulfillment of life is found as the human spirit shares in a realm of eternal being untouched by the frustrations of finite existence. The "modern" view inverts the classical by finding life's fulfillment within a history which is itself redemptive because evil is being progressively eliminated.

The Christian view, Niebuhr argues, corrects what is false in the others. From faith's standpoint, history is meaningful, since it shares in the original goodness of creation and is a field of purposive activity for God and man. But Christianity recognizes the ambiguity of freedom and therefore rejects the false optimism of the modern view. The development of freedom in history does not eliminate evil from history; because the misuse of freedom is an aspect of the basic structure of human life, set as it is within the perils and anxieties of finitude. How deeply Niebuhr sees the gulf between modern and Christian views is understood when we recognize that for him modernism encouraged man in the greatest source of evil, the proud belief that he can complete the meaning of his life—that is, overcome evil —within the conditions and resources of finite existence. The relevance of the evangelical faith to the problem of history is that a humble recognition of our human limitations is a necessary condition for whatever achievement of good may be possible. Such humility comes from repentance. Repentance is dependent upon the faith that God in his mercy takes upon himself the evil and sin of the world and, by revealing himself as suffering love, offers ground for belief in an ultimate victory of good beyond history.

This truth of faith cannot be proved; but there are partial confirmations of it in the facts of history and in the failure of alternative interpretations of these facts. Niebuhr accepts it as the task of theology to show that all human attempts to solve the problems of life through the achievement of some progressive conquest over evil must prove abortive; and, positively, to show that the Christian faith, with its acknowledgment of both the mystery and the meaning of life, can bring a wider coherence into the fragmentary truths yielded by human experience.

With this as his program, the way is opened for Dr. Niebuhr to reveal again his full stature as a Christian thinker who combines the roles of prophet and apologist. All human experience becomes material for his illumination and confirmation of the Christian message. His mind is like a compass which swings unerringly to point to the ambiguous character of all human achievements. Marxism comes in for scathing criticism. Niebuhr makes good use of his extensive collection of the most exaggerated and fatuous expressions of belief in progress, and he brings them up against the realities of the present political situation. He exposes the pretensions of Protestant sects and Catholic churches; gives some pointed observations on sacramentalism and ecumenicity; and subjects Toynbee's theory of the emergence of a universal church from historical catastrophe to discriminating criticism.

On the question of what is possible in history, Niebuhr is more affirmative than in any previous book. He says that there are renewals of life through repentance, and these can take place both in individuals and in societies. He has dropped the dubious formula of his Gifford lectures, that we are redeemed from sin "in principle but not in fact"; and he holds that there is redemption in history insofar as there are genuine renewals, though these never lead to an eradication of evil.

Niebuhr's thought is so many-sided and so profoundly rooted in a realistic appraisal of life that it is difficult to formulate a counterargument. But I cannot escape the conviction that there are real difficulties in his doctrine. If history is not progressively redemptive, as the modern view held, the question remains how the Christian faith does find meaning in the fact that there is a course of historical development in nature and human life. On three counts I suggest that Dr. Niebuhr pulls apart elements which should be held together in order to do justice both to Christian faith and to the facts.

1. His subtitle makes it plain that Niebuhr does not mean to deal with all the special problems of a theological interpretation of history. But can he deal with his central problem of faith and history without putting both these in the context of the full history of redemption as the biblical perspective has it? That work begins with creation, moves through the covenant relationship with Israel to the climax in the incarnation, crucifixion and resurrection. It moves on through Pentecost into the life of the New Israel, the church, which lives within the reign of Christ until the last things. Within that history there is the problem of the development of faith itself, and the development of our knowledge of God. There is the problem of the periodization of history, both in its secular and in its religious formulations. And there is the theological problem of the significance of time for God's own life. Niebuhr touches on all these questions, but so briefly that little can be said about his answer. He has a tendency to reduce theological questions to the one issue of what the moral effects of certain positions may be, as for example in his discussion of the Trinity.

A remark of the author's on Christian art is perhaps revelatory of a limitation in his own view. He says that Christian art centers upon the cross in portraying the meaning of the Christ. But when we remember the Madonnas and the Christmas oratorios, the reverent preservation of the figure of the Good Shepherd and the Great Physician, the cathedrals, and the symbols of the risen Christ, we surely have to say that Christian art has wisely set the cross at the center of a sacred history in which creation and time are taken up into the movement of God's redemptive purpose. To restore this theme of sacred history to theology would not involve returning to a simple conception of progress; but it would recognize what was important in that view, namely, that the whole of the temporal process has a meaningful character in relation to the saving work of God.

2. There is difficulty in seeing how Christian love as Niebuhr interprets it can secure a coherence in our moral judgments. His discussion of the relation of ethical relativism to natural-law theories and his interpretation of the significance of revelation for universal history are brilliantly handled. But he insists that the love which gives meaning to history is an "ecstatic" spirit to be sharply distinguished from "mutual love" which always calculates the use of the other to its own advantage. But surely such a calculation deserves the name neither of mutuality nor of love. Mutuality means a love which seeks the common good as two can share it together. It means willingness to be transformed for the sake of the larger good in which both can share. Genuine mutuality is always sacrificial. To contrast *agapé* with justice and mutuality on the ground that *agapé* is ecstatic whereas the others are calculating, is to confuse psychology with ethics.

3. Finally there is the problem of the concrete nature of God's victory over the world. Niebuhr has always explicitly held that the problem of meaning is the problem of the conquest of evil by good. God saves the meaningfulness of history by asserting the sovereignty of his love against evil. It is not merely a symbolic victory, it is real, if Niebuhr's view of meaning is to stand. But it is not clear how the term "transfiguration of history" (which I think Niebuhr uses for the first time in this context in the present book) really solves the problem of the meaning of redemption. Does transfiguration mean that we see life differently through the revelation of God? If so, transfiguration means a change in the actual character of history so far as we are concerned. Then transfiguration represents God's redemptive achievement in history, and not merely beyond it. If transfiguration is but a symbol for something which does not alter history, then the whole position leans toward a Greek rather than a Christian view after all. The much criticized theologies of progress did preserve the meaning of human life within the history of redemption. Unless history is seen ultimately as sharing in the dynamic life of God, men will accept a history without God, not so much because they believe history is redemptive, but because they believe nothing of consequence is happening anywhere else.

In affirming the Christian faith in God's redemptive work in history it is always possible to obscure the tragic aspect of history. If a positive theology of redemption is to go beyond Niebuhr's position, it can do so only if it first recognizes what he has made our time see so clearly; that is, how deep and pervasive is the sin from which we must be redeemed.

DANIEL D. WILLIAMS.

Some Day—You

OLDER PEOPLE AND THE CHURCH. *By Paul B. Maves and J. Lennart Cedarleaf. Abingdon-Cokesbury, $2.50.*

A VERY GREAT service has been rendered to our generation by Maves and Cedarleaf in their book on the place of older people in the church. They have brought one of the increasing responsibilities of our time under a sharpened focus.

The average person is interested in children, is concerned about the child and wants to do something for the child. But there is a tendency to take the older people for granted, to feel that they can make it on their own, that they do not need, in their second childhood, the attention they had in their first.

As a matter of fact, this conclusion is wholly unwarranted. The authors have done well to emphasize that one of the most needed, as well as the noblest, ministries of the church is to these older people, those whose lives have been filled with interests and activities and have suddenly become empty. With arresting clarity the authors call attention to the changing scene in our national life as the new social pattern is being formed.

The discussion on "population trends," the "aging process" and the church's "new frontiers" is singularly illuminating. Out of wide experimentation and survey the authors have not only sharpened the focus on the problem, but have pointed the way toward its solution. No minister can read these pages and be complacent about the pastoral care of the older people in his church. Neither can he fail to feel the need of calling the last of his elders into action to aid him in meeting a situation which, in many churches, has been too long neglected. The treatment of group leadership and of the principles and methods of group work provides a simple and effective technique which may be followed in any community and may measurably solve the problem in the lives of many older people.

Out of a rich and arresting experience, new shafts of light are thrown upon the questions of retirement, social security and welfare services. But the most important contribution of the authors to the reader is to bring him to a new awareness of one of the church's most immediate and most important responsibilities. It stirs within him a deep and moving desire to enter helpfully into the loneliness and emptiness and sometimes the physical need of many aged persons.

HOMER W. CARPENTER.

Too Late?

LAST CALL FOR COMMON SENSE. *By James P. Warburg. Harcourt, $3.00.*

IN REVIEWING Mr. Warburg's latest book I hardly know whether to emphasize the worth of its contents or the melancholy effect which reading it has had on me. Its contents I naturally found congenial, for Mr. Warburg says essentially the same things about U.S. foreign policy, the Atlantic pact and kindred topics that The Christian Century has been saying. But the total impression left by the book is depressing, for it is a record of good advice unheeded, and the "last call" of the title, which may have sounded all right when the book was sent to press in February, today reads like an acknowledgment of final defeat. President Truman, the state department and Congress evidently are not going to do what Mr. Warburg thinks they should do, and are going to do what he thinks they should not do. And if his prescription does in truth represent the last chance for "common sense" in foreign policy, then the conclusion to be drawn is a melancholy one.

When he resigned as director of propaganda policy for the Office of War Information near the end of the war, Mr. Warburg started a one-man crusade to bring American foreign policy into line with what he considered the realities of the postwar world. He has spent part of every year since then in Europe, part speaking to

large audiences in this country and part writing. Three of his books have gained wide attention: *Foreign Policy Begins at Home* (1944); *Germany—Bridge or Battleground?* (1947); *Put Yourself in Marshall's Place* (1948). It is sufficiently indicative of what he thinks of our foreign policy since V-E Day that his 1949 book is a "Last Call."

Most of this book is given over to reprinting the most important addresses made by Mr. Warburg during 1948. These stress the need for world government, the folly of Morgenthauism and the Potsdam agreement, the wrong direction given our foreign policy by the Truman Doctrine, the wresting of the Marshall plan from its original purpose by the cold war, the gradual permeation of U.S. policy by military thinking, the exceedingly dangerous nature of the Atlantic pact and the arms-aid measures for its implementation. But the chronological arrangement helps to emphasize the nature of the rearguard action Mr. Warburg is fighting. For whereas his speeches showed him starting last year warning against setting up a separate West Germany, against rearming western Europe, against the pact, and calling for reorganization of the U.N. into a federal world government, for ending the arms race and for a foreign policy based on recognition of communism's primary economic and social challenge, he ended it with his "last call" reduced to the hope (see p. 229) that Congress will interpret the pact to mean that the U.S. does not undertake to defend western Europe's frontiers against invasion.

This, it seems to me, is a pretty meager allotment of "common sense" on which to hang one's hopes for escaping another world war. Mr. Warburg probably knows how meager it is even better than those of us who have not had his intimate relations with governmental and business operations on the highest international level. And reading the resolutions avowing "grave anxiety" over foreign policy that are being adopted by so many church bodies these days, he would ask whether we anxious churchmen have any greater grounds for hope than he has. We would have trouble answering his question.

PAUL HUTCHINSON.

The Meaning of 'Ought'

PSYCHOLOGY AND ETHICS. *By Harry L. Hollingworth. Ronald Press Co., $3.50.*

PERHAPS this book by a famous psychologist indicates the emergence of a desirable new trend. For years psychology, considered by its proponents to be a true science and by its critics a pseudo science, has been absorbed in technical paraphernalia. So much measuring had to be done of the mental landscape that there was little time for psychology to get involved with the evaluation of moral considerations.

Now a distinguished psychologist, whom former students of educational psychology in college days will recognize as the professor emeritus of psychology in Columbia University, addresses himself to exactly this realm of the moral life. The subtitle of his book is "A Study of the Sense of Obligation." In his preface he explains his purpose. He desires to take the subject of ethics "out of the clouds" and provide it with "solid anchorage in the psychology of everyday life." He realizes that contemporary schools of psychology have paid little attention to matters like conscience and the sense of obligation. Consequently, students derive little help from psychology in creating an adequate total design for living. That is the most important thing about this book from the standpoint of one interested in religion and its ethical implications. Will Prof. Hollingworth's somewhat pioneering endeavor be the impetus toward encouraging other psychologists to explore this area?

The author's thesis is based in a sense on the negative judgment that "traditional systems of ethical doctrine do not relate very closely to contemporary activities and ideals," and often are based on "antiquated descriptions of our minds and misguided accounts of human motives." He endeavors to use the most approved methods of psychological inquiry in his study of "oughtness."

The core of the book is an analysis of the varieties of *ought*. With the aid of assistants (presumably students in a college seminar), Dr. Hollingworth attempted to put down every conceivable kind of statement using the word "ought." These statements were then sorted into categories. Ten categories were established: inference (something following logically from certain premises); completeness or *Gestalt* (the implication of a larger pattern calling for the act mentioned); beauty (the imperative derived from aesthetic preference); social welfare (act pertaining to the making of a better, happier world); utility; duty; safety; custom; justice; legislation. Examples of each are cited copiously. For instance, the statement, "You ought not to dive with your eyes shut," belongs to the category of safety.

On the basis of a person's being able to classify statements into the various proper categories, Dr. Hollingworth devises a test for the measurement of ethical insight, elaborated in great detail in the course of the book. He admits that this test would have to be much more widely administered before its total validity could be established. So the psychologist ends where one might expect him to, after all—with another test. But one must welcome the interest in ethics which led to the making of the test.

Chapter 3, "Ethics and the Schools of Psychology," is a masterly analysis of the implications for ethics of structural psychology, behaviorism, *Gestalt*, hormic (drive) psychology, and the sentiment analysis of McDougall. This chapter is useful as a brief review of the thinking of the major schools of contemporary psychology.

The author cautions about the futility of logical analyses of moral values, but says he could not resist the temptation "to introduce logical analysis into the field of moral valuation." Unfortunately the book is written in typical textbook style. It is hoped that this will not cause its reading to be limited to teachers.

KENDIG BRUBAKER CULLY.

Shopper's Guide for the Religious Pilgrim

THESE ALSO BELIEVE. *By Charles S. Braden. Macmillan, $6.00.*

IN VIEW of the vulnerability of the new faiths when assailed by the entrenched orthodoxies of scholarly men, it seems almost incredible that the author of this book should deliberately walk over and meet the splinter groups on friendly terms. Here are no potshots, no sniping. This in itself is an interesting commentary on religion in our time. It is also a commendable sidelight on Dr. Braden. For many years, securely armed by a traditional religious culture, he has been spying out the field of the periphery groups as a scout for trunk-line Protestantism. Since his ordination to the ministry of the Methodist Episcopal Church in 1914 and throughout his years as professor of history and literature of religions at Northwestern University, he has been one of Protestantism's eminent spokesmen. In this book he becomes for a little while a religious cosmopolite.

Thirteen sundry and assorted groups are sympathetically investigated: Father Divine's Peace Mission Movement, Psychiana, New Thought, Unity, Christian Science, Theosophy, the I Am Movement, the Liberal Catholic Church, Spiritualism, Jehovah's Witnesses, Anglo-Israel, the Oxford Group, Mormonism. There will be some questioning of the inclusion of Mormonism and Christian Science in a work of this kind. It seems to this reviewer that both of these American faiths have long since become denominations in every sense of the word, and their emergence from a modern cult or a minority religious group is total and complete. Christian Science has its empire and Mormonism its state, and we should be willing to face this fact. The truth is that Dr. Braden recognizes it and includes these two strictly non-Protestant denominations because he believes there is much that should be clarified about their history and practices. Nonetheless to many an earnest reader these inclusions will seem obviously out of place and strangely anachronistic.

The preface helps us to understand the author's ambitious goal: (1) to present the essential historical facts concerning the rise and development of each group; (2) to set forth as simply and clearly as possible the major distinctive religious ideas and, so far as may be, out of what these ideas arose; (3) to show at what points each agrees with and differs from normative

July selection of the Pulpit Book Club...

No Coward Soul

by the

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Protestant or Catholic belief; (4) to describe and, to the extent possible, to account for the distinctive form of organization employed in each; (5) to indicate the significant religious, social, economic or other practices exhibited by each group; (6) to point out what seem to be the basic motivations to which each dominantly appeals; (7) to note current trends in the present-day life and thought of the various movements; (8) to make some attempt at generalizations on the basis of comparison of one with another and with the majority religious groups.

It goes without saying that Dr. Braden took upon himself an immense assignment, but the nearly 500 pages convince us that he has pretty well succeeded in his aims. The jacket and the preface announce that this is the first scholarly document in this specialized field. That is true. The chapters are heavily footnoted, two appendixes contain a selected bibliography and also brief sketches of additional contemporary religious movements. Combining on-the-spot impressions with voluminous source material, the author takes us on a Cook's tour of the "cults." He is a conscientious and experienced guide. He goes out of his way with painstaking effort to be fair, interesting, incisive. The book is throughout a sermon on tolerance. Its denouement is always subtle, its prognostication cautious, its content friendly even in treating the fantastic goings-on of the Mighty I Am.

It is unfortunate that this useful and timely study is weakened by the very points in research that should make it strong. We need a survey and a statistical report on these groups which are making inroads into our institutionalized churches. We ought to know something about the rise and the sociological implications of these movements. But the historical data and a penchant for objective scholarship dull Dr. Braden's book and will make it hard going for the general reading public.

It may be that the author intended this study to be primarily a work for the teacher, the reference librarian, and the exceptional minister who will spend six dollars to find out what's going on in religion in these United States; but the occasionally novelistic style leads one to believe that the author had the popular market in mind. There is exciting reading when he depicts what he personally has seen and heard and experienced. There are warm sparks of human interest when he tells us what the new religions are doing in the lives of their followers. In all of which this reviewer often caught himself impatiently hoping that Dr. Braden would forget about the "great need for careful scholarly study" and give us the works. For here is an unspoken challenge to Protestantism and the man in the pew ought to know about it.

The author is tacitly sounding the alarm that something sensational is happening to religion in America. He is telling us that our spiritual life has never been in such a fluid state. People are looking for God, and their serious search is all too frequently taking them off the beaten path. The old symbolisms, the clichés, the ancient shibboleths out of which the meaning has gone, are irrelevant. The devotees of the new groups come seeking, are basically sincere and willing to implement their lives with old truths recast in a new idiom. "These also believe" because they have found directives and a workable faith outside the "normative Protestant and Catholic belief."

These faiths are making a strong bid for the affections and loyalties of the people whom the churches have passed by and of the people who have been complacently lulled into a religion devoid of modern miracles and lacking in adventurous faith. Protestantism must awake, and it is awaking through many of its programs of personal evangelism in which the very techniques of the cults are being employed. We are being challenged, and this book written by one of Protestantism's best interpreters is proof that we, too, are vulnerable. MARCUS BACH.

Books in Brief

THE PSYCHOLOGY OF PERSONAL ADJUSTMENT. *By Fred McKinney. Second edition. John Wiley & Sons, $6.00.* As both professor of psychology and psychologist for the student health service at the University of Missouri, Dr. McKinney has had every facility for understanding the mind of youth and for practicing the techniques of counseling. The book cannot fail to be of value to practicing psychologists and counselors, and it could be read to advantage by many college students and other young people of their age, married or single.

THE RISE OF RUSSIA IN ASIA. *By David J. Dallin. Yale University Press, $5.00.* There is a special timeliness in the appearance of this work by one of the most competent and reliable authorities on Russia. It is not enough to say that Communism is "on the march" in Asia. Long ago, in tsarist days, the Russian power marched clear across the northern half of that continent, and Communism inherited those gains. But Communism, in its own name, has now pushed south to and including Shanghai, and there is no reason to suppose that this is the end. To what extent Communist control in China is going to mean Russian control, is one of the things everybody would like to know. Mr. Dallin's book throws light on that question, but only somewhat incidentally. His main theme is the expansion of the power which is explicitly Russian, from about the middle of the 19th century to the end of the Soviet-Chinese war in 1929. This is essential background material for any intelligent study of Soviet policies in the Far East in the last 20 years, and for forecasting what may happen next. The picture is not one which will diminish the apprehensions with which the future may be regarded. W.E.G.

NEWS of the CHRISTIAN WORLD

Turkey Sets Up Islamic Faculty

Official Action Is Third Step Promoting Religious Education—Football Riot Becomes Turko-Greek Incident

ISTANBUL, TURKEY, June 7.—Turkey's Great National Assembly has passed a bill creating a theological faculty to be attached to Ankara University. Its action completes the series of government measures aimed at promoting religious education. First came permission for religious instruction to be given on an optional basis in the higher grades of primary schools, then the opening of special courses for preachers and imams. The new theological faculty is expected to supply the country with a "cultivated and enlightened" clergy.

Football Incident Ruptures Greek-Turkish Relations

Public demonstrations in Istanbul, Ankara and other Turkish cities followed the emergence of the Italian football team as victor in a tournament participated in at Athens by national teams of Italy, Turkey, Egypt and Greece. As a result, much damage has been done to peaceful relations between Turkey and Greece. There is no agreement on just what happened at Athens. Members of the Turkish team, which played against Italy's in the finals, claim that the Greek umpire was grossly unfair to them and that when they protested they were maltreated. They complain further that after the tournament the Greek public carried the Italians in triumph in spite of the recent hostilities between the two nations. For their part, the Greeks say that the Turks were rough players, that they assaulted the umpire and that after the game they maltreated an Italian player.

Crowds Demonstrate Against Greece

A telegram dispatched to his newspaper from Athens by a Turkish journalist started the agitation. When the team returned home two days later, the rest of the press followed suit. Headlines proclaimed that Turko-Greek friendship was at an end, and stories went on to demand the return to Turkey by Greece of Pytion near Adrianople, the Dodecanese islands and Cyprus (which last, incidentally, is still in British possession). Mass demonstrations took place in cities all over the country. In Istanbul large groups carrying anti-Greek posters marched through the streets and later assembled at the stadium where fiery speeches were delivered. Many minor incidents occurred as the crowds returned to the city. The Italians too came in for a share of the abuse, and the Casa d'Italia was forced to hoist the Turkish flag.

Foreign Ministers Intervene

As was to be expected, the Great National Assembly took up the matter. Foreign Minister Nejmettin Sadak pleaded for the maintenance of Turko-Greek friendship, but pointed out that we could not overlook the fact that the Turkish team had been "wantonly insulted and maltreated" at Athens. In turn, there came a violent reaction from Athens, where Sadak's statement was challenged by Greek Foreign Minister Tsaldaris, who, however, refused permission for counterdemonstrations. It is reassuring to note that the majority of the ordinary citizens of Turkey have been absolutely cool in the face of all the excitement and impressive demonstrations. This fact has led more than one journalist to ask why the government permitted developments to take such a violent course. Suggestions are being heard that when a government is in difficulties over domestic issues, it often prefers to have newspapermen, students and other young people spend their energies on other questions, particularly such as are likely to strengthen the belief that the whole nation must stand united behind the government. Meanwhile, some calm observers who noticed that a number of suspicious characters were present at the demonstration are wondering if those persons were really nationalists, and are for that reason questioning even more seriously the wisdom of permitting Turko-Greek friendship to founder over so small a matter as a football tournament.

Cost of Living's Rise Brings Anxiety

The constantly increasing cost of living is causing the government considerable anxiety. The minister of commerce blames "circumstances beyond his control" and is reported to have stated that only a miracle can bring down the cost of living. The prime minister blames the "intermediaries," and by implication most merchants, for the situation. Neither ascribes it to the state-directed economy. An economic conference organized by the government developed into arguments between the union of exporters and most chambers of commerce on the one hand and the university professors on the other. The businessmen were in favor of freer forms of trade, while the professors held that export prices should be regulated according to world dollar prices, with a price control mechanism set up if necessary for primary consumption and production goods. Exactly nothing came out of the conference.

Mysteries Involve Soviet Union

The Turkish press and public have been agitated by two personal mysteries involving relations with the Soviet Union. Mrs. Sanober Karyagdi, wife of a former diplomat at the Russian embassy in Ankara who was recalled to Moscow in 1948 and has apparently not been heard of since, applied to Turkish authorities for protection after rumor had it that three Soviet officials had tried to "abduct" her. The other case involves the alleged suicide of Fuat Guzaltan, Turkish diplomatic courier, which Soviet authorities say occurred on a train near Sochi in Russia. The public refuses to believe the suicide story, and an autopsy is to be made after Guzaltan's body is returned here. It is extremely doubtful, however, that Turkish authorities will go any further than that with an investigation.

E. GUERON.

Quakers Aid in Slum Clearance

A.F.S.C. and 4 Other Agencies Sponsor Project in Philadelphia—Friends' Industrial Concern Grows

PHILADELPHIA, June 21.—Five agencies, including the American Friends Service Committee, have banded together to rehabilitate a blighted one-block area bounded by Franklin, Brown, 9th and Fairmont streets in this city. There 114 families have been living in houses built during the Civil War period, sleeping in shifts, using makeshift stoves for heat and served by one bathroom for 10 families. The houses will be modernized into 96 apartments.

Friends Service Committee's Industrial Program

The American Friends Service Committee and Haverford College are joining in sponsoring at Haverford, Pa., this week a conference for Quaker economists on the "Friends way of life" in industrial relations. The service committee's job opportunities program has received from the Marshall Field foundation a grant of $5,000 to expand its program to the midwest. In three workshops sponsored by the committee at Philadelphia and Chester, Pa., and Trenton, N. J., 127 young people have been engaged in work and study. The Young Friends organization in south Jersey is sponsoring a clothing drive under the slogan, "If you don't wear it, share it."

Methodists to Launch Evangelism Drive in Philadelphia

"A better world must have better people." Under this slogan, coined by Bishop Fred Pierce Corson, Methodists of the area will undertake the largest evangelistic drive in their history in metropolitan Philadelphia Nov. 26-Dec. 4. It will be sponsored by the denomination's Board of Evangelism under the direction of Harry Denman of Nashville, general secretary. Every Methodist church within a radius of 40 miles will be asked to cooperate, and will be supplied with a Sunday and week-night preacher and a director of visitation evangelism. Five hundred ministers and laymen will assist in the campaign, which will culminate in a mass meeting in Convention hall. B. F. Allgood of Camden, N. J., is chairman of local arrangements.

Philadelphia Methodists Speak On Public Issues

Resolutions adopted at the 163rd annual session of the Philadelphia Methodist conference, held at Allentown last month, warned against recognition of the Franco regime in Spain "as long as persecution of Protestants persists," summoned the church to be "both a voice and an incarnation of brotherhood" in race relations, and praised the Atlantic pact, calling for an "armed world peace" and condemning world communism. The Atlantic pact resolution was a substitute for one disapproving of the pact as a means of maintaining peace, which had been presented by the conference's

world peace and social service commission (see The Christian Century, May 25 and June 8). The delegates commended the "general excellence" of Methodist church school literature, but asked that its emphasis be more positive, experimental and doctrinal.

Presbyterian, U.S.A., Activities

The Westminster Press has awarded its prize of $7,500 for the best manuscript on a "fundamental human problem" to Dorothy Clarke Wilson, wife of a Methodist minister in Orono, Me., for *The Prince of Egypt*, a novel on Moses to be published in October. Nine of the 32 books judged "excellent" in typography, binding and design at the recent annual Philadelphia book show were from the Westminster Press. Members of a Presbyterian institutional service unit will work this summer as ward attendants at the Philadelphia state hospital. H. H. Viehman has been named associate director of the student work department of the Presbyterian, U.S.A., Board of Christian Education. Mrs. M. E. McWhirter is the board's new assistant editor of children's publications.

And So Forth

The evangelical education society of the Protestant Episcopal Church, an old Philadelphia organization for the preservation of the evangelical and Protestant heritage of Episcopalians, recently held the first public showing of "When We Go to Church—Morning Prayer," first in a series of new filmstrips being produced for it by Transfilm. The filmstrip traces the history of the Book of Common Prayer, whose 400th anniversary is being currently celebrated, and the meaning of the service of morning prayer.

The American Baptist Publication Society, which has its headquarters here, has celebrated its 125th anniversary.

Gene Stone, director of field work for the Philadelphia presbytery, has been made general secretary of the World Christian Endeavor Union, with headquarters at Columbus, Ohio.

Trinity Episcopal Church at Swarthmore recently sponsored a series of four discussions on marriage problems.

The Pennsylvania temperance league is rejoicing in the act adopted by the recent legislature making possible the appeal of liquor cases to the superior court from decisions by the state liquor control board.

John T. Peters of Westside Presbyterian Church, Germantown, has succeeded V. Carney Hargroves of Second Baptist Church, Germantown, as president of the Philadelphia council of churches. At its annual meeting the council presented to Prof. Oscar F. Nolde of Mount Airy Seminary a citation for his work for human rights through the United Nations.

CHARLES DANIEL BRODHEAD.

Alabama Establishes P.O.A.U. Unit

The third regional unit of Protestants and Other Americans United for Separation of Church and State was set up on a statewide basis June 2 in Montgomery, Ala. Howard M. Reaves, pastor of Mobile's First Baptist Church, was elected president. Previous P.O.A.U. units were established in Georgia and in Cincinnati.

Grant Parochial Bus Privileges

New Michigan Law Is Passed Despite Protestant Opposition—Treaty Is Scored by Methodists

DETROIT, June 24.—Despite stout opposition from the Michigan and Detroit councils of churches and many other groups, Gov. G. Mennen Williams signed a bill permitting school districts to provide transportation for parochial school students. Defending his stand, the governor said: "The law is permissive and does not mandate any school district to furnish such transportation if it doesn't want to." He declared that the question of separation of church and state is not involved, since the transportation of pupils is "only a reasonable public service and does not have any relation to education as such." Those who opposed the bill are organizing aggressively against "further violations of the principle of separation of church and state" and are considering setting up a campaign for repeal of the measure by popular referendum.

Methodists Vote Non-Support Of North Atlantic Treaty

A resolution of non-support for the North Atlantic Treaty was adopted by overwhelming voice vote at the Detroit Methodist conference's 108th session, held in Flint last week. The resolution scored the treaty because it "undermines the framework of the United Nations" and "diverts for rearmament vast sums which could be spent for humanitarian relief." The conference called for a new crusade against liquor, deplored the failure of the Michigan legislature to pass an F.E.P. bill, condemned the same body for passing the bill to provide funds for bus transportation for private and parochial school children, and urged that every possible effort be made by officials to solve the mystery of the attempted murder of Victor Reuther, who is on the official board of Central Methodist Church in this city.

Condemns U. S. Alliance With Totalitarianism

Delegates to the annual spring meeting of the Detroit Baptist missionary society heard Reuben E. Nelson, director of the Northern Baptist Convention's council on finance and promotion, declare that our country has made two serious blunders: aligning itself with the Soviet dictatorship in order to overcome nazi tyranny, and joining with the "totalitarianism of the Vatican" in a "holy struggle" against Russia. "We must wake up to our folly before it is too late," he said. Dr. Nelson urged large new missionary investment in Japan, where he said the response to the Christian message is greater than at any previous time. The missionary society has just dedicated the second unit of its new camp near Lapeer, Mich.

Oppose Church Women's Joining National Council

In their 20th anniversary convention held at Central Woodward Christian Church here in May, members of the Michigan council of churchwomen expressed opposition to having the United Council of Church Women become a part of the proposed National Council of Churches. They went on record as desiring "some more acceptable form of cooperation." Delegates heard Lillian K. Watford of Pittsburgh, the United Council's legislative representative in Washington, appeal for citizens to "rid themselves of illogical fears and replace them with courage and imagination." "We are putting a premium on conformity and orthodoxy, thus stultifying the creative leadership we need today," she said. Features of the convention program were a historical pageant written by Mrs. John E. Martin, state president, and an interdenominational communion service conducted by Perry E. Gresham, pastor of the host church.

Effort to Outlaw Betting Fails

Pari-mutuel betting will continue in Michigan. A bill to outlaw it was passed in the senate by a 24-2 vote, but was killed in the house committee on state affairs by a 5-to-4 decision. Advocates of the measure declare that had it emerged from committee it would have been passed. Although Gov. Williams was noncommittal, it is believed that he would have signed it. The Michigan and Detroit councils of churches waged a heroic battle on behalf of the measure. Chiefly responsible for their well organized campaign was Sheldon L. Rahn, youthful social service director of the Detroit council. The councils have set up a committee to keep the issue alive.

And So Forth

Detroiters of all faiths joined in paying tribute to the late Rabbi Stephen S. Wise at a recent memorial service at Congregation Shaarey Zedek. Edgar DeWitt Jones, pastor emeritus of Central Woodward Christian Church and a long-time friend of Rabbi Wise, characterized him as "a controversial figure, a superb crusader and one of the great orators of our generation."

Discovering that liquor was being served at an approved Saturday night party given by the University of Michigan chapter of Sigma Phi fraternity, officials fined the group $500 and deprived it of all social privileges for the 1949-50 school year. The week before, the Delta Kappa Epsilon chapter had been suspended until next February for a violation of the university's regulations on liquor, its second offense.

Senator Arthur Vandenberg has donated the $10,000 he received as the annual *Collier's* congressional award to his home church, Park Congregational in Grand Rapids, as a memorial to his mother. The gift will be used to provide appointments for a new chapel.

The first week in June the Detroit council of churches shepherded two German pastors in their study of the church and industrial relations in the city. Their study in the U.S. is sponsored by American Military Government in Germany, and they are traveling under the guidance of the Federal Council's department of the church and economic life. Earlier, Mrs. Dorothea Groener-Geyer of Germany had visited Detroit to observe churchwomen's relationship to public affairs. Her trip to the U.S. is being made under the auspices of the United Council of Church Women.

MERRILL G. LENOX.

Laymen to Give Beecher Lectures

Move Is Innovation in 67-Year History of Yale Divinity Series—Weigle Addresses His Last Class

NEW HAVEN, CONN., June 14.—Luther A. Weigle, dean of Yale Divinity School, has announced that next spring's Lyman Beecher lectures will be given by a group of distinguished laymen. Only once since 1872, the year the lectureship was founded, has a layman participated. General topic for the 1950 series will be "The Church and Its Ministry." Speakers will be Charles P. Taft of Cincinnati; Edmund W. Sinnott, director of Yale University's division of sciences; Moderator Helen Kenyon of the Congregational Christian General Council; W. H. Auden, poet; Pres. Arthur S. Flemming of Ohio Wesleyan University; and Pres. Henry M. Wriston of Brown University. Miss Kenyon will be the first woman to deliver a Beecher lecture.

Dean Weigle Addresses His Last Graduating Class

The divinity school held its 127th anniversary commencement exercises June 6. The graduating class of 64 will receive B.D. degrees at the Yale University commencement June 21. Dean Weigle, who is to retire at the end of this month, told his last graduating class not to be content with "a merely diagnostic sermon or visit," exhorting them to press on beyond what is wrong, to help people know and love what is right and of their own free choice to do it. When the school reopens in the fall, three Protestant leaders who have been members of its faculty will not be present. Joining Dean Weigle in retiring is George Dahl, professor of Hebrew language and literature. Clarence Tucker Craig, professor of New Testament, has resigned to become the new dean of Drew Theological Seminary, Madison, N. J. Dean Weigle will be succeeded by Liston Pope of the divinity school, and Dr. Dahl by David Napier of the University of Georgia's department of religion. Dr. Craig's successor has been chosen but not announced. Other new faculty members will be David A. MacLennan of Toronto as professor of preaching and pastoral care and Richard Wolfe and Kenneth Underwood, who will teach, respectively, American church history and social ethics.

Extra Legislative Session Necessary

Gov. Bowles has called an extra session of the Connecticut legislature to enact the compromise program of legislation agreed upon by the two parties too late to be put into effect before the constitutional deadline June 8. The session is expected to adopt the budget without which the state cannot do business and to approve a $17 million bond issue for institutional expansion and a $20 million program for educational purposes, including local public school subsidies. Although because of political squabbles the recent regular session accomplished little, it is said to have been the first session in recallable legislative history in which there were no bipartisan pa-

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Reviewing the histories of such religious activities as the Kentucky Awakening and the Millerite, Campbellite, and Holiness movements, the author discusses the divisions which occurred within these groups and resulted in the formation of various small sects. He offers also an interesting study of the Oxford Group of more recent times, as well as pertinent discussions of the development of certain non-Christian sects.

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THE CONTENTS

THE SECTARIAN SPIRIT IN AMERICAN CHRISTIANITY ● THE PESSIMISTIC OR ADVENTIST SECTS ● THE PERFECTIONIST OR SUBJECTIVIST SECTS ● CHARISMATIC OR PENTECOSTAL SECTS ● COMMUNISTIC SECTS ● LEGALISTIC OR OBJECTIVIST SECTS (two chapters) ● CHARACTERISTICS OF THE SMALL SECTS.

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Governor Suspends State Liquor Chairman

Gov. Chester A. Bowles has suspended John T. Dunn, Jr., state liquor control chairman and member of the Republican state committee, on charges of "questionable conduct and neglect of duty." Hearing on the charges is scheduled to begin next week. The governor acted on evidence presented June 1 by the state police commissioner. It concerned Dunn's business relations with liquor dealers as an insurance agent, "loans" secured from liquor dealers by one of the commission's inspectors, and the connection between the liquor commission and the slot machine racket.

Sockman Addresses New Haven Church Council Meeting

"The greatest hope of combating communism is to be found in an alert Protestantism," Ralph W. Sockman of New York told the recent annual meeting of the New Haven council of churches. Then he added: "But the church must reach the minds of its people; an authoritarian approach will lose as it has lost in Europe." At the meeting, Robert L. Tucker of First Methodist Church was elected president for the coming year, with Rabbi Robert E. Goldburg of Temple Mishakan Israel and Mrs. Marion J. Creeger as vice-presidents.

And So Forth

The Connecticut council of churches has agreed to act as certifier for 50 individual D.P.'s and 12 D.P. families. They will work on tobacco farms in the Connecticut valley. At the request of Church World Service, the council has set up a committee to intensify promotion of overseas relief and action on sponsorship of displaced persons.

The labor institute of the Roman Catholic diocese of Hartford last week presented awards for outstanding contributions during the past year toward employer-employee relations to an authoritarian and a labor leader—D. H. Murphy, president of the Wire Mold Co. of Hartford, and J. R. White, president of the Connecticut branch of the Textile Workers of America (C.I.O.). Chapters of the institute are located in 12 major cities of the state.

Dean Malcolm Pitt of the Kennedy School of Missions of the Hartford Seminary Foundation has resigned to devote his full time to the Indian studies department. He will be succeeded by Robert T. Parsons, for several years a member of the faculty.

The first local chapter of the Connecticut council of churchmen has been formed in Tolland county. It will function as the men's work division of the county council of churches. E. RALPH WIBORG.

Will Present Award To Dr. Schweitzer

A $1,000 award in recognition of his "distinguished service to humanity" will be made to Dr. Albert Schweitzer June 11 by the Conference of Club Presidents and Program Chairmen of Illinois, Michigan, Wisconsin and Indiana. Pres. Ernest C. Colwell of the University of Chicago will preside at the luncheon in the Stevens hotel, Chicago, at which the award will be made.

Discuss Church, Public Welfare

20th Annual Conference on Social Work Meeting in Cleveland Sets Goals in Light of Current Needs

CLEVELAND, June 20.—Under the leadership of outstanding church and welfare leaders, several hundred Protestant social workers, laymen and denominational executives met here last week in the 20th annual Church Conference of Social Work. They discussed the church's responsibility in such crucial problems as child welfare, care of the aged, control of alcoholism and resettlement of D.P.'s, as well as the role of religion in social work.

On Child Welfare

They heard a plea by Katharine F. Lenroot, chief of the U. S. children's bureau, that the churches give increased attention to the welfare of children. Maternal and child health services are everywhere inadequate, Miss Lenroot said, and there is an extreme shortage of persons trained to deal helpfully with children's problems. She urged the churches, in preparation for the coming White House Conference on Children and Youth, to analyze their own programs to see how they are contributing to the security of children in a rapidly changing world, and whether they are helping children develop a pattern of concern for and sharing with others of different cultural backgrounds. She suggested that churches help develop in their communities an underlying point of view and concern about children and their needs, render direct services to children and their parents, participate in community planning and services, provide special child care and child welfare programs where they are needed, and engage in social action in relation to national and international policies and programs. Questioned about pending legislation, Miss Lenroot recommended support of H.R. 2892, which would provide additional federal funds for services to children. The conference later took action supporting the bill in principle.

Says Aged Are Neglected

Various speakers deplored the fact that the church is not doing more for aging members of its congregations and communities. Paul Maves, acting executive secretary of the Federal Council's department of pastoral services, reported that as yet most churches have made no provision for fellowship among those over 40. He urged churches to set up "living goals" for later years, to give older people important jobs to do and to provide groups in which older persons may find fellowship and engage in significant service projects. Margaret W. Wagner, director of the Benjamin Rose institute in this city, said the church has an important role to play in ministry to older people because "it is within the church that the full dignity of man may be realized regardless of his infirmities." She pleaded with church workers to let older people do things for themselves, to work with and not for them, and to encourage the aged to help others rather than to think only of themselves.

Alcoholism is America's fourth greatest public health problem, Ernest Shepherd, executive secretary of the New Hampshire board for the treatment of inebriates, told the delegates. He said the churches can make their greatest contribution to the control of alcoholism by taking greater responsibility for making known the facts, and urged that they help develop and mobilize community resources to combat this social and medical disease. Dr. George Harper, Cleveland psychiatrist, declared that we can never set up a society in which the alcoholic cannot find a drink, and warned that control in the last analysis must come from within the individual.

For More Voluntary Service

Pleading for increased participation by laymen in all the church's work, George D. Kelsey, associate executive secretary of the Federal Council's field department, declared that the voluntary spirit has been weakened in recent decades. Even in the church, he said, there is little stress today on the idea that the Christian ideal of service demands that a man give his personality as well as his money, with the result that many middle-class Christians have ample time on their hands to render valuable service in the community but lack the orientation and stimulation to do so.

Arthur S. Flemming, member of the Hoover commission and president of Ohio Wesleyan University, told the conference that the local church must do a better job of defining its objectives in the welfare field. He declared that many ministers are afraid to let their laymen tackle community problems and are not providing them with opportunities to face the implications of following the Master in important areas of community life. "Local churches must learn to spend far more of their resources in cooperative efforts with other churches in the community if they are to be effective," he warned.

The Church and Secular Social Work

Declaring that social work and the churches have common objectives and principles and are motivated by common forces, Donald S. Howard, president of the American Association of Social Workers, pleaded for more cooperation between the two agencies. He urged that seminars of ministers and social workers be set up across the country.

Contrasting with Dr. Howard's views were many of those offered by leaders at the National Conference of Social Work, in conjunction with which the Church Conference of Social Work was meeting. A large number of the speakers at that conference, for which some 10,000 social workers crowded the civic auditorium, apparently saw little if any place for social work under church auspices. Louis Wirth of the University of Chicago's department of sociology, presenting a materialistic philosophy, told the opening session at the auditorium that man's problems are man-made and that man alone can solve them. He declared that those who speak of man's spiritual needs are often using that as an excuse for not meeting his material needs.

The church conference elected as its president for the coming year Francis Shearer, secretary of inner missions on the United Lutheran Board of Social Missions. Dr. Shearer succeeds this correspondent. It appointed a joint committee with the Association of Church Social Workers, which met in conjunction with it, to explore with leaders of the proposed National Council of Churches of Christ in America the possibilities of greatly expanded leadership by Protestant churches in the field of social welfare. Another committee was charged with trying to work out a clearer philosophy for Protestantism in social welfare.

VIRGIL E. LOWDER.

Incorporate Newspaper

Action on Proposed Protestant Journal Is Taken in Kansas City Court

KANSAS CITY, MO., June 22.—Officers of the organization set up at a recent meeting here to plan the launching of a weekly Protestant newspaper announce that the circuit court has granted a decree of incorporation for the project, and that they have filed articles of incorporation. Henry W. Luce, publisher of *Time*, *Life* and *For-*

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tune, has conducted a cost analysis for the planning committee and has proffered suggestions on organization. The $2 million project envisions a paper with nationwide coverage to acquaint Protestantism with news of religious significance, perhaps with area editions to carry special news of interest to particular sections of the country. Those responsible for the plan emphasize that there will be no competition with denominational or interdenominational journals, and no overlapping into the field of the daily press. Policies will be formulated by a board of directors representing cooperating groups. The plan is that until the paper becomes self-supporting through subscriptions and advertising, it will be subsidized by gifts from indivduals, foundations and church groups.

Consider Relation of Church And Industry

A highlight of the conference of representatives of church, labor and employers sponsored at Park College, Parkville, Mo., May 20 by the Kansas City council of churches' industrial committee was a panel forum on "Security—Job, Wage, Production, Management, Union." Judge Richard M. Duncan of the federal district court served as moderator for the discussion. The sessions studied ways in which labor, employers and the church might work together in the solution of certain mutual problems.

Seminaries Launch New Ministers

Thirty-eight graduates received master of religious education, bachelor of divinity or master of theology degrees at the 47th annual commencement of Central Baptist Theological Seminary, Kansas City, Kan., early in June. Roland Q. Leavell, president of New Orleans Baptist Seminary, commencement speaker, addressed graduates and their friends on "What the Centuries Say Against the Hours." W. W. Adams, president of the seminary, chose as his baccalaureate subject "Our Access to God." C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, and president of the Baptist World Alliance, was the featured speaker on alumni day.

Nazarene Theological Seminary in this city granted B.D. degrees to 35 graduates May 17. It was the fourth annual commencement of this recently established graduate theological school, which had an enrollment of 151 this year. Paul Stromberg Rees, pastor of First Covenant Church, Minneapolis, used as the subject for his commencement address "A Ministry to Match Our Heritage." Pres. Hugh C. Benner of the school gave the baccalaureate sermon on "A Transfigured Ministry for a Disfigured Age."

And So Forth

Evangelism in the state and the Christian world mission program were the main items considered at the annual Congregational Christian conference of Missouri held May 8-10 at Country Club Congregational Church here. About 150 delegates, representing 34 churches, were present.

The National College for Christian Workers (Methodist) of this city graduated 22 students at its recent commencement. Bishop Fred Pierce Corson of the Philadelphia Methodist area was commencement speaker.

P. H. Lunn.

Protest Ban on Mixed Marriages

South Africa Churches Oppose Proposed Bill on Christian Principles— May Restrict Citizenship

Strand, C.P., South Africa, June 8.—The churches of South Africa, with the exception of the Dutch Reformed, have formally protested the Prohibition of Mixed Marriages bill now before Parliament. Under the proposed law, marriage of white and non-white persons domiciled in the union would be prohibited, any such marriage contracted in contravention of the bill's provisions would be declared null and void, anyone who knowingly solemnized such marriages would incur a heavy fine, and persons seeking marriage would be judged as to their race by appearances only. Although the last clause would cause particular headaches to ministers in areas where large numbers of "colored" (Eurafrican) people live, the churches' main attack has been against any prohibition of mixed marriages. Says their statement in part: "The contracting of marriages between partners of different races is not contrary to the law of God as declared by Jesus Christ; . . . we regard such marriages as inexpedient and likely to produce unhappy results for the children, but not as in themselves forbidden." It goes on to point out that public opinion is a sufficient deterrent, and asserts that the bill is "unchristian and unnecessary."

Statements on Independence Arouse Concern

The reaction to Prime Minister Malan's report to Parliament after his return from the commonwealth prime ministers' conference in London has precipitated widespread concern as to the intentions of his party. It was not what Dr. Malan himself said, for while reaffirming his party's policy of looking forward to the establishment of a republic, he made it clear that this is no longer an immediate pursuit and that in any case, so long as her freedom and independence as a nation are unquestioned, South Africa will remain part of the British commonwealth. Unfortunately, his report was followed by aggressive statements by the more extreme members of his party. Minister of Lands J. G. Strydom told a Nationalist party meeting that there are no legal barriers to prevent the union's cutting itself off entirely from Britain and setting up a republic. To bring this about, he said, South Africa will have to build up her natural resources and undertake great industrial expansion so as to be independent of the outside world. The *Cape Times,* leading English-language daily, asks if it is proposed to "turn South Africa into a sheltered Shangri-La where, heedless of foreign ways and wars, 2.5 million whites can live in idyllic peace at the expense only of the slight mental exertion required to direct the labor of 8 million blacks."

Proposed Law Would Hamper Granting of Citizenship

Even greater public agitation has arisen over the proposed South African Citizenship act now before Parliament. The bill

would force citizens of other commonwealth lands to reside here five years instead of the present two before qualifying for citizenship, and require "adequate knowledge of the responsibilities and privileges of South African citizenship" before even being registered. Granting of certificates of registration would be at the "absolute discretion" of the minister in charge, and no appeal would be permitted. This contrasts with Canada's law, under which application for citizenship is granted automatically or made to a court sitting in public. The bill has led to a spate of letters in the press. The *Cape Times* remarks: "The difference between the two procedures is as wide as that between British democracy and nazi totalitarianism." Liberal opinion in the country is gravely disturbed, since it is apparent that denial of citizenship to any who dare to criticize the present government's policy would be in line with the provisions of the bill.

And So Forth

Minister of Lands Strydom in his address to a Nationalist party function declared that "steps will have to be taken to prevent the loss of color-consciousness." He held that in certain industries and universities color-consciousness has already too largely departed.

Amid the tension and confusion of racial relationships in the union, the Christian Council of South Africa has completed arrangements for its conference on "The Christian Citizen in a Multiracial Society" to be held in connection with its biennial meeting in Johannesburg July 11-13. Representatives of all the main churches and missions will endeavor to arrive at a clear, bold statement of the duties of a Christian in the present situation. Ultimately a symposium on the Christian attitude to race relations will be published.

Canon Ambrose Reeves, lately rector of Liverpool, will be consecrated bishop of Johannesburg in Cape Town Cathedral on Trinity Sunday and enthroned in Johannesburg Cathedral shortly thereafter. Canon Reeves' experience as a member of the World Council executive committee will enrich the ecumenical cause in South Africa. He will represent the Anglican Church at the Christian Council's July conference.

STANLEY G. PITTS.

Resign in Protest Against Pastor's Klan Membership

Fourteen members of Olive Street Baptist Church, Knoxville, Tenn.—four of them deacons—resigned following the reelection as pastor of Hobart M. Kinkous, who admits that he is a member of the Ku Klux Klan, Religious News Service reports.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

The Beautiful Blonde from Bashful Bend (Fox) Betty Grable, Cesar Romero, Rudy Vallee. *Farce.* Pioneer west music-hall girl, unerring shot, treads uneasy path because her nemesis, bumbling judge, is always getting in way of her six-shooter. Technicolored effort tries to be funny, sophisticated, is only *repetitious, vulgar,* unfunny. M,Y

Illegal Entry (Univ.) *Melodrama.* Immigration Service agents track down gang slipping refugees across border for huge fees, disposing of them if chase grows close. Pseudoauthentic documentary trappings which open film are misleading, for they simply mask a *routine cops-and-robbers* potboiler. M,Y

The Lady Gambles (Par.) Edith Barrett, Stephen McNally, Robert Preston, Barbara Stanwyck. *Drama* about young wife who gets a taste of gambling during brief Las Vegas visit, is thereafter a lost soul. She leaves husband to follow gambling syndicate, ends up in jail to be rescued by husband and doctor who show her reason for her mania. *Ably acted,* probably useful in debunking gambling glamor, but *pseudopsychiatric explanation* of her reasons has definitely phony air. Harrowing. M

Lust for Gold (Col.) Glenn Ford, Ida Lupino. *Melodrama.* Youth searching for rumored gold mine found by long-dead grandfather in Arizona wastes stumbles on sordid tale of that grandfather's vengeance on those who sought to take fortune from him, almost loses life at hands of another man crazed by vision of riches. Magnificent scenery, but story is *mired down* by confusing flashbacks, peopled by ugly characters, with frequent *sadistic* scenes. M

BEST CURRENT FILMS

For Family: Adventure in Baltimore, Down to the Sea in Ships, The Green Promise, Little Women, Louisiana Story, So Dear to My Heart, The Stratton Story, The Wizard of Oz.

For Mature Audience: The Barkleys of Broadway, City Across the River, Command Decision, Day of Wrath, Edward My Son, Hamlet, Home of the Brave, Joan of Arc, A Letter to Three Wives, Monsieur Vincent Mr. Belvedere Goes to College, Mr. Perrin and Mr. Traill, Paisan, Quartet, The Red Shoes, The Set-Up, Undercover Man, The Window. 7-6-49

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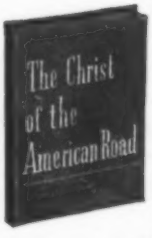

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